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PERSONAL NEWS

Mr. C. N. V. Fernando, a student-mover of Ceylon and a delegate to the Rangoon Conference is proceeding to England for higher studies.

Mr. Charles Revis, formerly the president of our Movement, has resigned his lecturership in the Christian College Lucknow, to accept a post in the U. P. Educational Service. He is now working as the deputy Inspector of schools in Ghaziapur. Mr. Revis is to be married on the 9th of April to Miss Florence Rosaline in Delhi.

Miss Barbara Fulton, who has been working on the National staff in cooperation with the National Y.W.C.A, has reverted to the Y.W.C.A.

Miss Isaiah, our secretary for the Madras-Vellore area, has tendered her resignation in order to join the staff of the Y.W.C.A. for rural service. She will represent the S.C.M. at the Quadrennial conference of the Y.W.C.A. at Ootacamund this summer.

Dr. A. G. Hogg is retiring from the Principalship of the Madras Christian College after a long period of service.

Mr. Alec Boyd, formerly the Treasurer of the S. C. M. and a professor in the Madras Christian College, has been appointed Principal of that college in place of Principal Hogg.

The Rev. Fr. Bernard Gurney Fox of the Christa Prema Seva Sangha Poona has been professed on the 1st of March and made a member of the 1st Order of the Sangha. Fr. Fox will continue the work of the late Rev. Ronald Freeman in Malegaon, in the diocese of Nasik.

Professor R. Cornelius of St. John's College Agra, has been married to Miss Clive of the same town.

Mr. P. C. Mathew of the Indian Civil Service was married to Miss A. Mathew on the 24th of January in Madras. Mr. Mathew used to be a member of the General Committee.

Referring to the death of Stephen Mathai his father writes to us: "He got his servant to sing to him the hymn, 'Jesus is my foundation, my hope is in Him alone. In him I have found fulness of consolation.' His parting message to us was Rom. 14:8."

Miss Agnes Paterson, formerly one of the secretaries of the S. Y. W. C. A., has returned to India at the beginning of this year and is designated to the Y. W. C. A. at Ernakulam. She will be a great help to our Movement in Travancore.

NEWS FROM THE LOCAL UNIONS

Reports of the observance of the *Day of Prayer* have reached us from many centres.

Amritsar. After a series of visits, an S. C. M. Union has at last been formed in Amritsar with Mr. R. F. Birch as the secretary in connection with the visit of Mr. Hugh Davenport to that city. Bishop Bannerji who resides in Amritsar evinces much interest in the S. C. M.

Saharanpur. Mr. H. Davenport reports the possibility of an excellent Union in the Theological College.

Lucknow. As usual a retreat was held in a garden outside the city in the morning of the 20th of Feb.; and a student service was held in the evening in the Lalbagh Methodist Church. Mr. E. Sambayya spoke on "worship."

Madura had a candle lighting service on the occasion of the observance of the Day of Prayer. Copies of the Liturgical service were distributed to the congregation. Our good friend Rev. E. L. Nolting was the spirit behind the great event. He has made a cinema film of the Rangoon Conference, and is showing it in many places.

Hearing that Miss Isaiah was to leave the S. C. M. the Madura Union presented her with a farewell address.

Serampore. Mr. Cyril Premawardane, the most prompt and business like secretary of the Serampore College Brotherhood, has submitted the report of the Union to the general body. The following are some of the points taken from his report :—

Meetings : There were 19 meetings during the year. Among the speakers was Lokanatha (an Italian Buddhist monk). There was a comparatively large number of study circles this year.

Membership : Due to the new amendment of the constitution, Christian membership has been far more specified this year than in the last; and maximum membership is reported.

China Day : The China Day was observed with intercessory prayer held in each of the study groups that gathered on Sunday 21st November.

Quadrennial Conference : A record number of delegates from this union was sent to the Rangoon Conference. The Rev. C. E. Abraham, our patron, conducted the meeting for the election of delegates. The whole meeting looked like an act of worship. It was indeed a solemn occasion.

The Spirit of Brotherhood : The Secretary says : "I have sometimes been surprised at the beauty of cooperation among us. The spirit of cooperation shown at the large business meetings has had no precedent in the last few years."

Rangoon. The Judson College is to have a new Pastor in the person of the Rev. Kenneth Hobart. He will minister to the students and staff in the magnificent College Cathedral week after week. Rev. Hobart has been elected as the treasurer of the college S.C.M.

Madras. Miss. E. McDougall, Principal of the women's Christian College for 25 years is retiring in April. Miss. E. H. Rivett of Calcutta, who is the vice president of the National Y. W. C. A., is succeeding her.

Vacation Rural Service

The Sixth Rural Service camp will be held from April 25th to May 25th in a village near Chittoor (South India) in the American Arcot Mission Area where Rev. Arthur John is the Circle Chairman. Rural service of many kinds will be attempted. Besides, there will be lantern lectures '*Katha*' performances and other talks on useful subjects.

Rs. 8/- are being asked of every one intending to join the camp in addition to the travelling expenses, for the whole period. Those who wish to spend their vacation in this useful way should write either to Miss. S. Isaiah or to Mr. G. W. Santiago at 'Scaibac', Vepery, Madras.

NEWS FROM THE HEADQUARTERS

The Executive committee of the S. C. M. will be held early in May at 'Scaibac.'

Change of Address

When you leave college for vacation please instruct the local post office to forward your magazine to your vacation address. Change of address for short seasons cannot be effected in this office.

When you leave the college for good please let us have your new address so that we may send the magazine there. Several copies of Student Outlook are returned to us with the remark 'addressee left' or 'not claimed.'

Please note that the concession rate of 0-8-0 a year applies only as long as you are a student.

A Federation Conference in India

The National S. C. M. hopes to hold a small conference with about twenty or twenty five S. C. M. leaders who are coming to the Tambaram Conference from various countries. About twenty leaders from India, Burma and Ceylon will be invited to take part in this conference. The Far Eastern situation and the Evangelistic task of S. C. M. will be among the subjects for discussion. The venue and exact dates of the conference are still under consideration. The conference is likely to be held either in Bangalore or in Trivandrum. Further details will appear in the Student Outlook.

Y. W. C. A. Summer School, Ootacamund

Five Conferences have been arranged at the Y. W. C. A. Summer School at Anandagiri, Ootacamund, commencing from April 6th to June 24th.

Rates are Rs. 2/- per day, with a registration fee of Rs. 6/- for each conference. A combination of European and Indian food will be provided.

Apply for information leaflets, Registration forms, and application for Railway concessions (double journey for single fare); and address all enquiries to Miss M. N. Wilson, Warden Summer School, Anandagiri, Ootacamund.

Australian Scholarship

About twenty applications of varying merit have come for the scholarship. The final selection will have been made by the time this News Sheet is published. We hope that we shall be able to send a keen student who shall be a worthy ambassador of the S. C. M. to the student community in Australia.

Silver Badges of the W. S. C. F.

The badges which are in the form of a pin have the facade of a dainty little cross. The badge when worn on a dark dress is visible only to the discerning eye like the Freemason's ring! These badges are made and supplied by the German Student Christian Movement in lieu of their quota to the funds of the World's Student Christian Federation. It is almost impossible to export money out of Germany under the present regime. Thus when you wear a badge you remind yourself not only of your membership in the W. S. C. F., but the Church struggle in Germany.

We can let you have a badge on receipt of five anna stamps.

Silver Jubilee Number of the Student Outlook

A few hundred copies of this special number containing full reports of the Rangoon Conference are available at 0-8-0 (post paid). This will make a very good gift to your friends. Order from 'Scaibac' with eight anna stamps.

Before the College Closes

Have you thought about the plans and programme of your union for the coming year! It is very essential that proper continuity should be maintained between the outgoing and the incoming generation of students. The best plan would be to appoint at the last meeting of the S.C.M. for the year, a small committee consisting of 2 (junior) students who are likely to return to the college when it reopens in the rains and a member of the staff as a continuation committee. This committee will hold the records of the Union during the vacation and call for the first meeting of the S. C. M. as soon as the new academic year begins.

China Relief

The following Contributions for China relief have reached us since the publication of the previous list of Contributors.

Meston Institute, Madras	7	8	0
Through Sister Gertrude	5	0	0
Kingswood College, Colombo	12	0	0
Allahabad	60	0	0
Trivandrum	55	0	0

We are sorry for an error in the previous list. The Kolhapur Contribution of Rs. 7/8 was given as 'anonymous'.

The total amount raised in India, Burma and Ceylon through the S. C. M. for China relief is: Rs. 1375-4-7.

NEWS OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

The General Committee of the W. S. C. F.

Recent developments in the Far East and the decision of the International Missionary Council to hold its world-meeting in India in December, have made it necessary to reconsider the decision of the Federation Executive Committee to hold the General Committee meeting in Japan in August 1938. Correspondence between the Officers of the W. S. C. F. and the Japanese leaders has led to the conclusion, accepted regretfully by all those involved, that the General Committee should choose another place for its meeting next summer.

At their meeting in London on January 11th and 12th, the Officers had to decide between three possibilities, namely India, North America and France. The first had to be given up since it did not seem possible to gather a representative meeting in India in January. It is however hoped that the group of S. C. M. representatives who will attend the I. M. C. meeting at Madras in December may hold a leaders' meeting, together with Indian S. C. M. leaders, just before or after the Madras Conference.

It was decided to accept the invitation of the French Movement which had already been extended at the time of the General Committee at Chamcoria (in which the Russian S.C.M., in Emigration with its headquarters in Paris had also joined). The General Committee will therefore be held at Bieveres, the Conference Centre of the French Movement. The dates are August 8—18. The programme for the meeting drawn up by the Executive last summer remains unchanged. In view of the very great significance of the decisions to be taken concerning Federation policy and Federation leadership it is hoped

that all S.C.Ms. will make a very special effort to be adequately represented.

The Christian Ministry—Its New Task :

The British S. C. M. held a conference for Theological students at Swanwick from January 3rd to January 7th, when an attempt was made to explain the messages of the Oxford and Edinburgh Conferences, and to discuss the difference the new position of the Church in the world will make to the task of the Christian ministry.

The *Rev. William Paton* described the situation in the Far East seeing it as symbolic of the situation of the Church in the world, and stressing the fact that whatever the outcome of the war now raging, the missionary movement will find its difficulties gravely increased, possibly to the point of open persecution

Sir Alfred Zimmern pointed out that the contribution of the Churches to the solution of international problems had not always been helpful; and that the Churches had better leave alone the emotionally exciting issues, and concentrate on action concerning the unexciting local problems, *e.g.* racial discrimination in hotels, which would ensure the building up of a *genuine* Christian public opinion.

Sir Walter Moberly analysed the increasing secularisation of the British people, pointing out that this made necessary a new approach to the task of evangelism. The point was carried further in a fine address by *Dr. J. H. Oldham* in which the need, not only for translation of the message of the Church, but also for a rethinking of the function of the Church in society, was actually analysed.

Professor Baillie described the relations of Church and State and went on to elaborate the "Relevance of the impossible ethical ideal" to the situations in which the Church found itself placed.

Canon Tatlow outlined the history of the movement

leading to the Edinburgh Conference on Faith and Order, and emphasised the measure of agreement reached.

The Archdeacon of Northumberland put in practical terms the kind of things that the ministry would now be faced with and the kind of equipment, spiritual and other which the ministry needed, in the situation which these conferences revealed.

Finally *Dr. Visser 't Hooft* in a fine closing address summoned the conference to take God seriously, pointing out that the German Church was now taking its stand on the simple but tremendous fact of God in Christ; and that we had to do the same.

Stanley Jones among Chinese Students

Stanley Jones writing in 'The Christian Century' gives the following report of his evangelistic work among Chinese students:

At Chengtu, capital of the province, we were supposed to be out of range of the bombers, but even here the day I left there was word of an impending raid. Chengtu is a city of 500,000; a cultural centre with a number of universities, among them the West China Union University run by a group of missions—Friends, Anglicans, Baptists, Methodists, Church of Christ in China. Two other Christian universities have moved out of the war zone to this university—Cheloo from Tsinan and the University of Nanking from Nanking. Think of moving universities two thousand miles with students and faculty and equipment! And yet this is what has been done not only by Christian institutions, but by government colleges as well. It is an astonishing fact and shows the passion for education even in wartime.

Each morning for eight days we had two and a half hours with three hundred Christian workers drawn from the city and the province. It was very effective to have this sustained and intimate contact. But three meetings a day, one of which was two and a half hours long, was rather a physical strain. Here

we got news of what was happening in China, largely by way of broadcasts from London by radio ! One night I broadcast over the government radio station.

The various meetings here were filled with eager people, especially those for government students. The non-Christian head of the University at the close of my address said to a theatre packed with government students: "We have no quarrel with Christianity. It can help us." What a difference to the attitude of a few years ago! There were over five hundred who made decisions to be Christians in the Chungting meeting.....

Chinese Universities Relief

The Student Emergency Relief Committee in China formed by the Student Division of the Y. M. C. A. and the Y. W. C. A. has now centres of activity in many different places. Shanghai, Hankow, and Sian were the first to have organised students relief. At the end of November an Emergency Student Relief Committee was organised in Peiping in which Y. M. C. A. and Y. W. C. A. leaders cooperated with representatives of various Mission Boards. Its main purpose was to help "stranded" Christian students and to supply teaching for idle college students. Mr. Kiang Wen Han has made a trip to North and Central China to open up new centres. The policy of the national committee is to help students without religious discrimination.

What the S. C. Ms. in other countries are doing to help :

Many S. C. M.s have responded generously to the appeal for relief. Some have cooperated very actively with the I. S. S. appeal; others have sent gifts directly to the Federation. Special mention should be made of gifts received from groups of students whose contributions mean very real sacrifice such as those from Achimota College and from the Lativan S. C. M.

International Students Service :

The income of I. S. S. has risen to £2000, and according to reports from National Committees, another £2000 may be expected in the next few weeks.

Of this sum about £450 have been sent to the Y. M. C. A. Committee in Shanghai. The Committee at Chang-sha, chaired by President Chang-Po-Ling (of Nankai University) has been formed and has received a first contribution of £300. This Committee will be responsible for the relief work carried out at the important temporary university centre which has been organised at Chang-sha.

**Italian Students leave the International
Confederation of Students**

The following extracts from an article in "*Roma Fascista*" (organ of the official Italian Student Organisation) show how deeply the ideological political differences affect international collaboration of students. It should be remembered that the International Confederation of Students (C. I. E.) is a non-political organisation which unites the national unions of students for academic, athletic and touristic purposes.

"The recent act of the Secretary of the Fascist Party, by which Student Italy has left the World Student Association corresponds to the deep and incurable difference of mentality existing between us and the C. I. E. This profound difference has gradually become more and more pronounced in spite of all our efforts for an active collaboration. We, Fascist Students, have left the C. I. E. because the latter has become imbued with the form and mentality of the most sordid parliamentarism. Parliamentarism of this sort is the enemy of all youthful forces because it is an expression of mental decadence and it becomes crystallised in the most empty abstractions: it and the ideals of Fascism are at opposite poles and cannot live together. For a Youth that lives in a climate of continual revolution, that cast its ideal into

the future like a mighty searchlight, that conquers its realistic heights in militant service, in discipline and in war, there cannot be any further contact with young men for whom Youth has no ethical duty to fulfil and who spend their time in idle chatter and in senseless amusements.

Our Youth freer than before from all ties, can now more easily accomplish its mission in the World and can call to its side the Youth of all nations towards the realisation of new forms of activity and of life."

World Conference of Christian Youth

A Study Outline

The Study Outline for the World Conference of Christian Youth to be held in Amsterdam (1939) is ready. Its title is: "*Christian Community in the modern world*". The authors are W. W. Gethman and Denzil G. M. Patrick. The price for this booklet of 100 pages is Rs. 0-14-6 (post-paid). Orders should be sent to "Scaibac." The preface is written by Dr. Visser 't Hooft, Chairman of the Literature Commission. From the preface we quote the following :

"This Study Outline has been prepared in order to help the delegates, as well as those many other young people whom these delegates will represent, to prepare for the World Conference of Christian Youth to be held in the Summer of 1939 at Amsterdam.

The European Theological Student Conference at "Woudschoten"

Theme :—Christian Obedience

We all agreed that the Church itself, as Professor Scholten said, cannot act *directly* upon the world. It should not try to *impose* its will, for by doing so, it would have to use means of power, and thus become in fact the state. But Professor Scholten added immediately "The Church can bring

men into the position in which they can act." And this opened a whole new realm for our discussions. In this connection Dr. Visser 't Hooft pointed out how many members of the Church live practically outside the Church in their personal decisions. It is therefore an urgent task of the Church to help them to arrive at concrete Christian decisions.

Thus the great question of Christian obedience in the world now appeared in a new light, namely, as a problem of the cure of souls. Though this task is full of difficulties, we have no right to withdraw from it, and to let our Church members fight in professional and public life all alone.

The necessity of Christian ethics, and the necessity of seeing Christian ethics as an element in the task of cure of souls, that is what we really discovered in those days. Thus at "Woudschoten" we have not lost our time."

Nation-wide University Christian Mission, U.S.A.

Announcement is made of a "University Christian Mission" which is to be conducted at the United States during 1938. The Mission is a united effort, initiated by the Federation Council of Churches, on the part of all groups engaged in Student Christian work to present the claim of Christian faith and life upon students of America.

A group of outstanding Christian leaders, probably about fifteen in number, drawn from the various denominations, will be assembled, who will go together to the educational institutions and work as a unit. They will represent no single educational group or specialized interest but the Christian Church as a whole. In most cases they will spend an entire week on campus. H. P. Van Dusen and T. Z. Koo are among those taking part. The first four of these missions have been held during January and February. In the light of the experience at these four institutions plans for a more extended programme next spring will be formulated.

The University Christian Mission has one supreme objective:—to lead students and teachers to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of life, and to a thorough personal commitment to His cause in the world. The attainment of this objective involves a three-fold task:—

1. The first is intellectual in character. It will be necessary to deal with a host of false conceptions about Christianity and the general 'religious illiteracy' that are prevalent in educational circles. Whatever philosophical and moral attitudes are destructive of Christian faith and life must be squarely faced with the most valid statement of Christian faith and the most convincing demonstration of Christian life. This is particularly necessary where moral values and standards are concerned, both individual and social.

2. The second aspect is evangelistic, in the largest sense of the term. At some point in every man's life he must make a decision regarding his relationship to God. Commitment to God in Christ is the aim of our evangelistic work. Only by holding this central objective continually before it, will the Mission succeed in doing justice to what is at the heart of Christianity. Only in this way can students be brought into relationship with those sources of divine power which are able to transform their lives and equip them to be fully Christian in the life of their time.

3. The Mission has also a practical task to perform. Christian faith is fulfilled in Christian life and action, and is relevant to all those issues in society which involve the welfare of human beings. Means must therefore be taken:—

(a) to present the implications of the Christian message in every sphere involving social relationships, and the responsibility of the Church to give prophetic leadership in Christian action;

(b) to set forth the vision of a World Christian Community as the sole hope of a sinful world;

(c) and finally to stimulate among Christian students and teachers the study of the Bible, the practice of prayer, the bearing of witness to the power of Christ, the clarification and sharpening of Christian moral standards, and the continued association with like-minded persons for Christian worship, study and action.

Mission to the University in Paris

The Mission held in Paris during the first days of February had been well prepared. Hundred and fifty students had been engaged in the preparatory work and had accepted responsibility for the distribution of no less than 24,000 hand-bills in the class-rooms, laboratories, etc. It is surely due to this thorough approach that the attendance on the first three evenings was of 300, and on the last evening of 700.

Every evening there was one address by a Protestant and one address by a Roman Catholic speaker, and address were followed by discussion presided over by Charles Westphal. The speakers were Father Francois (a Carmelite priest), Jean Bosc (General Secretary of the French S. C. M.), Dr. Folliet (a Roman Catholic philosopher), Professor Lasserre (Professor of Law), Henri Gheon (the dramatist), Roger Breuil (the author), Marcel Legant and Pierre Maury. Those who have taken part in several of the Missions held in the Latin Quarter during the last few years feel that this Mission seems to have exerted an even deeper influence on students than the preceding ones.

National Conference of Canadian Students

"The National Conference of Canadian Students which assembled in Winnipeg from December 27-31, was definitely not a "Student Christian Movement Conference." The S.C.M. of Canada being the one national student movement equipped

and trained to organize such a conference had volunteered to make this happening possible. Its secretaries had given generously their thought and time to it for many months, and raised the necessary funds to cover hospitality and traveling expenses. The Conference was very representative of all regions and grouping; twenty Universities and Colleges of Canada took part in it. The Conference once worked mainly through Commissions; the main questions studied were:— The Student on the Campus; Education; Rural and Industrial Problems; Canada's Foreign Policy; The Student and the Church. The platform lectures were given by Reinhold Niebuhr and Dean Carpenter, and were the occasion for informal and worth while discussion of the Christian message.

Austria

Thanks to the generosity of friends of the Student Christian Movement in Great Britain and Holland a new start is being made with the S. C. M. work in Austria. A small fund has been created which will make it possible for Dr. Hermann Anders (who has served for a period on the British S. C. M. staff) and Professor Dr. Franz Fischer (well known as the "oecumenical" representative of Austrian Protestantism) to devote a considerable portion of their time to student work.

Their field of work will include not only the 1500 Protestant students in Austria, but also the very many foreign students in Vienna, and it is hoped that they may keep in contact with the Roman Catholic students who have cooperated with the Federation in the past years.

SCIENCE AND RELIGION

(Sermon preached by Dr. H. J. Taylor in Wilson College Chapel, Bombay, on Sunday, January 23, 1938.)

"The heavens declare the glory of God; and the firmament sheweth his handywork."

This verse enshrines one of the great thoughts of the Bible, the thought that God is manifested in and through His creation. It is a thought which recurs many times in the Bible, and it would be easy to give a dozen or more very familiar quotations which embody essentially the same thought. It is surely expressed by the poem of creation in the first chapter of Genesis, and continues to be expressed again and again as we turn the pages. It is very common in the psalms: "The earth is the Lord's, and the fullness thereof." We find it in Job, and in the prophets.

The problem of the great world in which he found himself did not fail to impress the mind of the devout Jew, and this was his answer. The genius of the Jewish people was religious, not scientific. The psalmist looked out on the world with open eyes, and saw, it is true, a great deal. He saw the earth around him with its hills and valleys, its rivers and seas, and the wealth of life upon it. He saw the heavens above him full of stars and shining lights; he observed the seasons, the light and the darkness, the sunshine and the cloud. But he asked for no explanation of these things, he looked for no laws of nature, and found none. All that took place on the earth or in the heavens above was to him the direct handiwork of God :

"Who laid the foundations of the earth, that
it should not be removed for ever.....

"He sendeth the springs into the valleys,
which run among the hills.

“He causeth grass to grow for the cattle and
herb for the service of man.

“He looketh on the earth, and it trembleth.
He toucheth the hills, and they smoke.” (Ps. 104)

How different this is from the scientific temper of the present day. The present day shows a passion for investigation and the accumulation of knowledge which would have been quite foreign to the psalmist. We seek firstly to know the facts about the world in which we live, and the great Universe that surrounds us; and we seek secondly to discover the relation between the different parts of that knowledge, in order to understand why things are as they are, and why things behave as they do. We are for ever seeking to explain things, to gather up particular instances under general laws, and to understand as clearly as possible the way in which the world works. One of the striking features of the present time in the immense success which has attended this effort. Our world is a vastly bigger world than was known to the psalmist. He looked up at the sky and saw the stars shining down upon him. He scarcely stopped to consider whether they might not be further away than they seemed. He did not speculate on their nature; they were just God's lights “set clear and lovely in heaven,” whose sole purpose was to shed a little light on a dark world during the long hours of night: “God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.” If the devout Jew thought at all about the nature of these things, he doubtless supposed them to be fixed on the inner side of a great inverted bowl, the firmament, above which again were the great waters.

The growth of astronomy has now taught us to take a very different view. The earth is no longer at the centre of things. It is not flat, but a spinning globe. It is a very small body in comparison with the sun, who has a great retinue of

such planets revolving round him, amongst which the earth is by no means pre-eminent. And the sun himself, great as he seems, is but one star amongst many millions, which make up a great system known as the galaxy. This system is in the form of a flat disc, and the sun is in the central region, rather to one side of the actual centre. As we look out on a dark night towards the edge of this disc, the line of vision passes through a great multitude of stars, forming that band of light round the sky which we call the milky way. The size of this system is almost inconceivably great. A ray of light, which could go seven times round the earth in one second, and which comes from the sun in eight minutes, takes some sixty thousand years to traverse this great galaxy, of which our sun is a third-rate and insignificant member.

In recent years the astronomer has been able to plunge ever more deeply into depths of space. Looking out across the void from our own galactic system, we can see other similar systems scattered through space, at enormous distances from one another. One of the nearest of these is yet so far away that the light by which we see it has been seven hundred thousand years on its lonely journey. What we now see in our telescopes took place not only before the dawn of human history, but before mankind appeared upon the earth at all. Yet this object is so vast that on a clear night it is easily visible to the naked eye. This is but one of the nearest, but we are acquainted with thousands of others, distributed through the depths of space. From the furthest of such galaxies which it is at present possible to detect, the light has been on its journey for five hundred million years. When that light started out the earth was still young, and in the steamy swamps which covered it those great tree-ferns were flourishing which, fossilized and carbonized, we now burn in our fires as coal.

It seems, then, that in space of inconceivable magnitude are strewn in countless profusion these immense galaxies each

containing perhaps a thousand million stars, most of them much bigger and more splendid than the sun. To one such galaxy our sun belongs. By some strange accident a few speck of matter have been torn out of the sun, and now revolve round him as planets. On one of the smaller of these fragments we find a strange phenomenon. Life has arisen, we know not how, and in due time there has appeared that strange creature, Man.

What are we to think of this immense Universe that has thus been revealed to us, and of our own utter insignificance in it? We are impelled, with more reason than ever before, to cry: "What is man, that Thou art mindful of him?" And is it still possible for us to say "The heavens declare the glory of God, and the firmament sheweth His handywork"?

It would be idle to deny that the growth of science has raised great problems for faith. I have given only the illustration of the development of our knowledge of the outer Universe, but one might equally well consider the growth of knowledge in other fields. One might also take into account the way in which science has transformed our common life out of all recognition, by the application of the new knowledge in technology. Great numbers of people have turned away from religion, holding that the salvation of mankind is by science. This constitutes a problem of the first magnitude; and we are in danger of a progressive secularization of life.

In a great many respects the growth of science has caused great perplexity to religious people. Some cherished ideas which donot fit into the new picture. To the pious Christian in the days before serious astronomy began, heaven was above his head, somewhere up beyond the firmament of the sky. Many of our hymns reflect this notion still:

"There's friend for little children,
Above the bright blue sky....."

We can no longer think in these terms, nor is it possible to locate heaven anywhere else, on one of the other stars for example. This does not mean that the thought of heaven is false, nor does it mean that we are mistaken when we say that the righteous dwell for ever with God. But it does mean that all our thoughts about immortality can only be expressed in symbols, in pictures, which at the best can only embody a very small part of the truth, and which are always inadequate, and which often conflict with one another. When St. John describes the New Jerusalem, with its streets of shining gold, we do not expect that the words shall be taken literally. When we have exhausted thought and language, and every attempt to envisage the eternal world under the forms of space, or time, or substance, it still remains true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." If our scientific difficulties can help to impress this truth upon our minds, we shall have gained much.

Another perplexity that forces itself on Christian people is associated with the immensity of the Universe. If God is the Lord of all creation, how can He care for the inhabitants of the little planet earth, so insignificant in a vast creation? Is it not wholly inconceivable, we tend to think, that He who made the stars should be interested in us? "Not a sparrow" said Jesus "shall fall on the ground without your Father." Can this heavenly Father who is so intimately concerned with the least of His creatures, be indeed the Lord of all worlds? It is certainly an almost incredible thought, which has often been found almost overwhelming.

In this connexion we should remember that considerations of mere size are not the only ones. The very fact that we have been able to learn something about the Universe shows that it is not wholly beyond us. If even our limited and finite minds are able to explore and comprehend in some measure

this great system, how much more the mind of God, who is not subject to our limitation? If nevertheless we are still oppressed by the immensity of the creation, there is another thought we need to bear in mind. We measure the Universe in millions of light-years, but the love of God is not measured in that way. The eternal values are not measured in that way. Even in our human lives, the beauty and truth, the goodness and love which find expression, are not measured in that way. These things do not belong so much to the material world which we see around us, but to the eternal world, the kingdom of values, which is the home of God. "It is our privilege, even while we live here, to ascend in heart and mind to this higher sphere", for it is the true home of the Christian soul. It is perhaps of such an eternal realm that Socrates thought when he claimed his citizenship, not of Athens, but of the city of which the type is laid up in heaven. So also St. Paul: "For we know...that we have...an house not made with hands, eternal in the heavens." Our 'conversation' or citizenship, is in heaven.

It may be urged that we have not answered the difficulty, but have merely escaped from it. I do not think we have answered it, but we have reached a position where the difficulty can no longer oppress us. One is reminded in this connection of Job, so sorely oppressed by the problem of pain, who cries out for God to justify His ways to men. At the end of the book the problem is still unanswered, but Job is strangely satisfied. And the reason is that he has been lifted to a region where the problem does not arise: "I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee."

Still another perplexity arises when we contemplate the Universe as it is revealed to us by science, and that is the difficulty of understanding how God can operate within it. It appears to be a great closed system, pursuing its course in accordance with immutable law, and there seems to be no

room for the providence of God, no room for His guidance, no room for miracles. These considerations have great force, and one who is convinced by them can only believe in God as a kind of spectator, no longer controlling the world which He has made. Such a one could not make a prayer of intercession or petition, for answers to such prayers imply a definite activity on the part of God.

As I have said, I think we have to recognize the force of these difficulties, and they come with special acuteness to the scientist, whose business it is to be familiar with the scientific picture of the Universe in greater detail than other people. The scientist can hardly avoid, in his daily life, a certain dualism : he has to look at the world in two distinct ways. In such a place as this he may come with his fellowmen for worship, wearing, as far as may be, the whole armour of faith. The next day he goes into his laboratory, and, as Needham so forcibly expressed it, he takes off the whole armour of faith and puts on the laboratory overalls. In the chapel he is conscious of the living, active presence of God ; he is aware of the immense power of prayer for good, both in his own life and in the world around him. In the laboratory he must look upon phenomena as wholly indifferent to human desires, pursuing their course in accordance with unalterable mathematical laws : no miracles are contemplated, nor any divine interference with the course of events. In his worship he recognizes the hand of God in His creation, and can sing :

‘ O all ye works of the Lord, Bless ye the Lord ;

“Praise Him and glorify Him for ever.”

Or perhaps, in those fine words of Notker :

“Ye planets glittering on your heavenly way,

Ye shining constellations join and say Hallelujah !”

But as a scientist he must recognize that these bodies are moving in their orbits in accordance with Einstein’s equations ; and the hallelujahs are simply an irrelevance.

I have put this point rather strongly in order to emphasize a very real difficulty. This difficulty, often unexpressed and seldom consciously grasped, is nevertheless at the bottom of a good deal of the turning away from religion so characteristic of our own times. I cannot attempt, in the few minutes that remain, to analyse it and deal with it in detail. But I may be permitted to say this, that the difficulty is not final. One of the great gains of recent years has been that a more profound study of the content of science has helped to resolve this problem of the two worlds, the world of the Christian soul and the world of the scientific mind. And I think it needs to be stated with all the emphasis at our command that critical scientific investigation is not incompatible with the possession of a deep and sustaining religious faith. In some of its deepest places science can and does give support to that faith. It is commonly supposed amongst the thoughtless that religious faith involves the holding of unreasonable beliefs and fantastic myths; that it involves intellectual dishonesty and playing fast and loose with one's conscience. This, of course, is simply not true; intellectual dishonesty is no part of the burden of the Cross. It is a splendid thing that in the increasing attention now being given to the problems of science and religion, it is also increasingly recognized that religious faith is not the vulnerable thing it has so often been supposed to be, but is rather the very foundation and strength of the human soul.

In conclusion I would draw your attention to a fine saying of Albert Einstein: "The man who has discovered an idea which allows us to penetrate, to whatever slight degree, a little more deeply the eternal mystery of nature, has been allotted a great share of grace." And if then it is by the grace of God that we are permitted and enabled to know something of the wonder of His creation, may we not return to the thought from which we started, and say, with the full assent of mind and of heart: "The heavens declare the glory of God, and the firmament sheweth His handy work?"

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TRIVANDRUM
12th July, 1937

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K. M. MATHULLA
Managing Director

The Fellowship

Of the Friends of Jesus

Ye are my friends if ye do the things which I command you.—Jesus

VOL. XIII

OCTOBER, 1938

No. 10

PURPOSE. To form a bond of fellowship in thought and life among those, within and without the Christian Church, who, while differing in many things, hold a common friendship with Jesus and desire to explore the meaning of that friendship.

"And it came to pass, while they communed and questioned together, that Jesus himself drew near and went with them." Luke 24: 15.

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Cross or Weather-Cock?

As our eyes sweep the sky-line from our Ashram roof we see temples, mosques and churches rising above the surrounding buildings. Then we note that some of the churches are surmounted by Crosses, others by weather-cocks. We are reminded that this fashion is one more of those Christian importations from the West. As we view the sky-line of our lives what do we find uppermost, Cross or weather-cock?

We, above all men in human history, need steadfastness in a stormy time. It is fortunate indeed that as an Ashram we have succeeded, after three years of experimentation, in getting our bearings and in working out the constitution which we publish in this issue. As a Kingdom-of-God fellowship we can now face whatever storms may come with new confidence and hope. In his farewell message to the Ashram fellowship, written just before he sailed for Australia from Bombay, our brother Stanley expressed his high hope and confidence that, having now, in our constitution, a definite chart for the expanding future, we shall find a very useful place in God's purpose for the Christian Movement in our time,—if we resist the temptation to "pride and sloth."

This has inspired us to high resolves. We are still further inspired when we remember what our Master himself expects of us. Many of us were moved to lofty resolutions arising from new visions of the Kingdom which were the gift of God to those at Sat Tal this summer. To

them also, and to all who would live up to their highest moments, comes the question, "Does the sky-line of my life hold a Cross or a weather-cock?"

Why do we seem so often to prefer the weather-cock to the Cross? Because at times, for one reason or another, we are just fickle, shallow and unstable. Jesus said to the good religious people of His time, "Ye hypocrites (meaning 'actors') ye can discern the face of the sky, how is it that ye can not tell the signs of the times?"

Many prefer the weather-cock to the cross because of some prejudiced reaction. It was the prejudiced reaction to the Roman Catholicism of the time which made many Protestant sects want to eliminate every visible similarity to "Romanism," and led them to substitute weather-cocks for crosses on their church spires. It is prejudiced reaction from the new, the progressive with which God is challenging the present age, that prevents many conservative Christians from following Christ "The Pioneer of Life" into the New Day.

But by far the chief reason for adopting the weather-cock in place of the Cross is the natural desire to take on "protective resemblance" to the socio-economic order around us. It was the challenging of the vested interests of His time, culminating in the "cleansing of the Temple" which drove Jesus to the cross. The same issue confronts every one of us, if we have eyes to see it. Have you erected on the sky-line of your attitude towards the present socio-economic order a weather-cock or a Cross?

The irony of the situation is that many of the weather-cocks on top of the churches have been put out of order by the very weather which they are supposed so faithfully to represent! And so it is with the present order which opposes the realization of the Kingdom-of-God order on the earth, it is breaking up from its own inconsistencies, and brings forth in its fruitage the seeds of its own destruction. "They that take the sword (of competition) shall perish with the sword."

As this is being written all of Europe and more—is trembling on the brink of war. This reminds us that many of us at some time during the period following the Great War of 1914-18 have resolved in the name of Christ never to contribute to the waging of another war. We agree with some of the most eminent thinkers of our day, many of them not professing to be followers of Christ, who have concluded after deep study that the method

of war has been tried long enough and found utterly wanting, and that the best possible outcome of modern warfare cannot possibly be as good as the worst possible outcome of the Christian pacifist position. Do some of us find ourselves wavering when the war drums begin to beat out their hellish music and the propaganda machines to grind out their mangled version of the truth? In a time like this what shall we erect on our sky-line, a weather-cock or a Cross?

From our Editor Friend.

Brisbane, Aug. 27.

To the Fellowship Family:—

I am now nearing the end of my Australian tour and what a packed five weeks it has been! In those five weeks I have spoken in Perth, Adelaide, Melbourne, Launceston (Tasmania), Geelong, Ballarat, Sydney, Goulburn, Canberra, Newcastle, Maitland, Armidale, Warwick, Toowoonga, Ipswich and Brisbane. The longest time was spent in Melbourne at the Christian Endeavour Convention where each night for a week from 12,000 to 18,000 gathered, and they gathered in an unheated large building where rugs had to be wrapped around one to keep one warm. Many smaller meetings were held with picked groups. These picked group meetings were perhaps the most influential I have held in Australia for there prominent men committed themselves anew to the way of Christ and some for the first time. Our meeting in the Town Hall which holds 3,000 was sold out to a shilling and two shillings a seat. It was a very powerful meeting. The Spirit of God seemed to pervade the whole meeting.

I took a plane and hopped over the 300 mile stretch of sea to Tasmania and spoke in Launceston to 2,000, which by the way was a large part of the population of the whole Island. Special trains ran to accommodate those who wanted to come. The next day I took the plane back again and in two hours was back in Melbourne. Wonderful world!

From Melbourne to Sydney one has to change trains as he crosses the State boundary. The gauges of the railways are not co-ordinated in Australia! Now the people have to pay for a lack of co-ordination in both money and time and convenience. Thus it goes. If one does not co-operate—well, he pays for it. But I cannot complain personally of the Railways, for they were kindness itself to me they gave me a first-class pass over all

the lines. Australia knows how to be hospitable.

Sydney has about a million people, the same size as Melbourne, but not so religious as Melbourne. At least our crowds were not nearly so large. But some important groups were met. Opening Sunday I preached from the Cathedral and this was broadcast, in the afternoon at a theatre which was over-crowded, and so on. I had dinner with the Governor of New South Wales, Lord Wakehurst and Lady Wakehurst. Had a personal interview the next day with Lady Wakehurst. They are charming people and sincerely religious. It seems ungracious to say it when one thinks of them and yet I could not help thinking that a British Governor in each State in addition to the Premier, was a luxury. Australia is overgoverned and the Governors could go without loss. The Governor-General seemed to me to be sufficient. A Governor-General, a Federal Parliament, seven Governors, seven Premiers, seven State Parliaments and lesser bodies and officials, all for seven millions of people!

Once while I was addressing a large audience in Sydney, here and there they began to fire questions at me even while I was talking—in a Church Service! I loved it, felt at home, for it seemed like India! The student meeting here was good and about four hundred stayed for personal surrender to Christ.

A lovely custom in Australia is the civic receptions given by the Mayor in behalf of the city to visitors, and to religious visitors, including missionaries. It is a lovely thing and symbolic of the fact that the civic life is open to spiritual influences. It is all done in great dignity. The Mayor comes into the reception chamber with official robes on and is announced by an official who calls out, "His Worship, the Lord Mayor." Speeches are made and a reply has to be given. Yesterday the one here in Brisbane was broadcast, the whole proceedings.

I stayed with the Archbishop of Sydney and the house overlooked the wonderful harbour of Sydney. Here I saw the delegation of Maoris who came to Australia to commemorate the coming of the first missionary to New Zealand to give them the Gospel. Two of these Maoris volunteered to come back to Australia as missionaries to the aborigines of Australia. Beautiful thing to do, and they were ex-cannibals! Now they are highly civilized and advancing. They sing beautifully. At Canberra, the Federal Capital, I had an interview with the Premier, Mr. Lyons, and urged on him federal action regarding the aborigines. My public statement regarding the treatment of the aborigines has borne fruit, so I have been told. Fools rush in where angels fear to tread!

One of the State premiers was so taken by my suggestion that Australia might be made a Christian common-wealth, an illustration of the Kingdom-of-God, that He is calling together some Christian men within the Government to see what next steps can be taken. I am to speak to this dozen picked men before I leave. I have seen the Premier of another State and he too would like to meet with a

similar group to counsel to see how they can make the Government Christian. If we can get small groups going in each centre, something will happen.

I have just finished the last place, Brisbane, and I am on my way back to Sydney to sail. I should be dead, for three and four times a day with travel at night is wearing, but some of you have been praying and I have struck new resources. Last night at Brisbane there were 400 in the aftermeeting for personal surrender to Christ. In Brisbane I had four broadcasts in two and one half days.

Here I met with the leading newspaper people, forty of them, and urged them to put it through their papers. This address was also broadcast.

But this train is shaking too much to continue this. So I will send this off with my love and gratitude to the Fellowship Family.

Affectionately,
E. STANLEY JONES.

P.S.

Just looked up and saw two wallabys (a small species of kangaroo) alongside the Railway track looking on at passing civilization going at 50 miles an hour.—
E. S. J.

Our Prayer for the Month.

Teach us, good Lord, to serve thee with loyal and steadfast heart; to give and not to count the cost; to resist evil with good and not to heed our wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will: through Jesus Christ our Lord.

The Cost of a New World.

We are entering one of those periods of history when it will be especially difficult to remain faithful to Christ and His Kingdom of Love. He bids us count the cost of a new world.

As we face the cost of realizing the Kingdom of God on earth we might be appalled and tempted to draw back were we not inspired to look to "the Pioneer of our salvation." If He who had never violated the law of love could give Himself, at the utmost price for the realization of God's redemptive purpose in the world then, since "the disciple, is not better than his Lord," we too shall pay the price! As we look upon that Cross of utterly self-giving Love the truth is borne in upon us that this is the way God suffers when His purity meets the sin of men. "He that hath seen me hath seen the father."

Dr. Henry Sloane Coffin, in "The Meaning of the Cross" paints a true picture of the cost of the realization of the Kingdom to God Himself: "The cross reared by Caiaphas and Pontius Pilate at the place of a skull is the vivid disclosure of the agony through which the children of men had caused their Father to pass age after age. And Christ Who takes on His conscience the sin of His brethren and offers Himself on their behalf is the revelation of the Lord of this and all worlds, Who holds Himself responsible for His creatures, Who suffers in their pain, Who feels implicated in every iniquity of His children, and spends and is spent for

their salvation. The Cross of wood on which Jesus is nailed is the symbol of an eternal Cross in God's heart and conscience.

"The cross of Christ is what forgiveness costs; none dare receive it as a cheap gift. God could not make us know and feel His love without this awful sacrifice; we cannot accept it without contrite hearts."

Or as "Brother Stanley" expresses it, "Immanence is costly to God. God cannot keep Himself so near to sin without suffering a perpetual Cross on account of that sin. Our joy becomes His joy and our pain becomes His pain. He is not a mere spectator. An immanent God is a suffering God; and an incarnate God, by reason of the deeper identification with man, passes into a deeper sympathy, and consequently into a deeper suffering, than a merely immanent God. The Cross is the culmination of the identification. If there is incarnation there is identification, and if there is identification there is suffering—there is a Cross." Ours is the fellowship of the Cross, the comradeship of a New World ushered in by sacrificial love. We are to share "the fellowship of His sufferings."

The heroes of the Divine Kingdom do not shrink from paying the utmost price for the realization of that Heavenly Vision. Did Paul or Francis, Wesley or Carey, Pandita Ramabai or Sadhu Sundar Singh count odds in human terms? "The very idea never crosses the mind of men who are under divine commission, and whose ultimate loyalty is to the Kingdom of God... A world rent with national antagonisms and riven with class conflict, threatened by the tyranny of materialism and with the very foundations of ordered life sagging in the East as well as in the West, looks for a new Master-word to control its life. It wants power to heal its divisions, to be free from its servitudes and to build ordered peace on earth. Those who believe that in Christ is the Master-Word; those who, gathered from all people, are children of one Father redeemed by His Son; those who are fed by One Fellowship and share the same eternal life, are summoned to enthrone those values in all life. They are called to break down with remorseless love the walls of class and race and nation, to love their world neighbours as themselves, and, above all, to sow in all lands the seed of the Kingdom of God that has proved its power to strike root in every soil and to grow immortal fruit in every climate." (Basil Mathews, "The Clash of World Forces.") And finally, let us bear in mind the blessed fact that "love hurts, but all other pleasures are not worth love's pain." Let us therefore count the cost—with reference to paying it.

Ashram News.

Flood relief work has absorbed much of the time and energy of the Ashram group during the past month. The Flood Relief Fund will be accounted for next month, and since the need persists, readers of the *Fellowship* are invited to send their contributions to the Treasurers of the Ashram. Almost all of the Ashram brothers have worked in the Flood Area,

Dr. Joseph Kumudu giving more time than others. Several student volunteers, including six of the senior students of King George's Medical College, have also served. We had an interview with the Honourable the Premier of the U. P. and the I. C. S. Officer in-charge of Flood Relief, laying before them our discoveries regarding the laxity of some of the local and district officials in relation to their Flood Relief duties.

Brother Cyril continues to labour at his task of editing the forthcoming Ashram volume on "Christianity and the New Day in India." The response from the array of writers, most of them in India, who have been asked to write chapters for the book, has been most encouraging. It is not yet known just when the volume can be published.

October is the month of student camps. Brothers Samuel Parekh and Jai Singh, and Sisters Mohini Dass and Ruth Hyneman are helping in one or another of the following: the Student Christian Movement camp at Sat Tal, the Young People's camp at Chilawan, near Lucknow, the Epworth League camp at Arrah and the S. C. M. camp at Jubbulpore. The Ashram is becoming more and more a centre of student interest. Only last night, under the auspices of the Lucknow Student Federation, Dr Menon of the Politics Department of the Lucknow University spoke on "The Problem of Minorities in Central Europe." An increasing number of the most earnest type of students are coming to the Ashram with their personal problems.

We have organized, on an inter-communal basis, the Liberation League of Lucknow, which has held its five meetings in the Ashram. The strategy of the League consists in its enlistment of the sympathies and services of the more privileged and influential classes in championing of the rights of the under-privileged. It is the purpose of the League to promote liberation from such evils as exorbitant debt, illiteracy, intemperance, the remnants of forced labour or other types of intimidations practised upon poor villagers or slum dwellers, and the widespread bribery evil. Three weeks ago six of us representing the League met with some two hundred leaders of the Depressed Classes of Lucknow. The meeting began at 10:00 p. m., for not before then could they gather from all over the city after their work. We brought new hope to them by telling them of the Debtors' Relief Work of the League and promised them that we would do our best in the effort to get them help from Government in regard to a decent place of meeting. All these years they have had to meet in all kinds of weather under the open sky, or under a tree, at best. Ten minutes after we had finished speaking, and at a time when they had hours of their own business to transact, a tremendous rainstorm broke and drenched them for an hour.

The next morning Brother Jay met with the Transport Workers' Union of Lucknow. They were considering a strike which has since been held. One of their chief grievances was against the police for extorting bribes from them under the threat of arrest for violation

of traffic laws. While the police were looking on, we encouraged the *tonga* and *ekkawalas* by telling them that the League is enlisting influential people to put down bribery. Yesterday Brother Jay had an interview with the Special Officer in-charge of the Anti-Corruption Campaign of the United Provinces Government, and something significant will come of it.

Plans for the near future including the migration of our two Ruths to the villages. Sister Ruth Robinson expects to spend several months at Nigoha, some twenty-five miles from Lucknow. Sister Ruth Hyneman is prospecting, with Dr. Joseph and other Ashramites in consultation, regarding a likely village in which to start our Ashram Village Centre. By the time of the next issue of the "Fellowship" we expect the centre to be opened. Sister Ruth Hyneman's practical bent is shown by her superintendance of the building of the new line of quarters, six rooms, for Ashram families, two rooms each.

Sister Sylvia has returned from Landour, leaving Kathleen and Marian in boarding, and already her hand is being seen in the work of the Ashram household and the Church. Sister Mohini is resuming her significant work among the women of Lucknow, after a brief rest in the hills.

The Ashram Language School opens a month hence, still under the capable and inspiring direction of Brother Bob and Sister Mid Cummings.

Please pray for God's choice of doctor, Indian or Western, to work with our Dr. Joseph. We need not remind the "Fellowship" family to continue to invest through prayer in Brother Stanley's ministry among the students of America.

And may we remind our Sat Tal friends of our desire for their co-operation in the matter of the Sat Tal News Letter.

Constitution.

Article 1. Name.

The name of this institution shall be The Ashram, Lalbagh, Lucknow.

Article 2. Aims.

It is our aim to develop, under the guidance of God, a Kingdom of God Ashram, a fellowship seeking to live by the implications of love, the ruling principle of the New Divine Order on earth, as lived, and taught by our Lord Jesus Christ. We shall endeavour to make this ashram a living blend of the Indian cultural heritage and the Christ-Spirit. Our aims are inspired by the purposes of our Master as announced in His Nazareth Manifesto (Lk. 4: 18 ff.) and analyzed by the present Acharya as follows: "The spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. He closed the book...and He began to say unto them, To-day hath this scripture been fulfilled in your ears." In other words, To-day this programme begins.

"When we analyse the programme we find:

1. Good news to the poor—the economically disinherited.
2. Release to the captives—the socially and politically disinherited.
3. The opening of the eyes of the blind—the physically disinherited.
4. The setting at liberty the bruised—the morally and spiritually disinherited.
5. The Lord's year of Jubilee—a new beginning on a world scale.
6. The spirit of the Lord is upon Me—the dynamic behind it all.

"I believe that here we have the outline of the programme which He intended to project into the soul of humanity. Here He put the first content and meaning into the Kingdom of God on earth."

Article 3. Principles.

Realizing that we who have been brought up in an order which has been grievously astray from the principles and implications of the the Kingdom of God have therefore become habituated to compromise, we resolutely set ourselves, with the help of our Master, against this spirit of compromise, and are determined faithfully to live at any cost according to the laws of His Kingdom.

In all of our relationships we shall endeavour to be governed by the sovereign Law of Love, in the spirit of 1st Cor. 13. We shall approach problems and situations calling for generosity and self-sacrifice with the attitude that to embody these virtues is our high privilege in Christ. "Not grudgingly nor of necessity, for the Lord loveth a cheerful giver."

As to the method of arriving at our corporate decisions, we renounce the competitive way which expresses itself in argument preparatory to a vote which may leave a disgruntled minority, in favour of the co-operative method of seeking God's guidance, indicated in the apostolic phrase, "It seemed good to the Holy Ghost and to us." We shall endeavour to come to a common mind through a pooling of our thinking which, under the Spirit's guidance, shall fashion out of our fragmentary views a larger truth.

In economic relationships we seek to be governed by the Kingdom principle, "To each according to his need and from each according to his ability." We recognise no distinctions of privilege based upon race, culture, nationality, caste, financial position, class, or sex.

Being convinced that Christ calls us to the production of a miniature Kingdom of God society which can be duplicated wherever a group of His disciples have the will to do it, a type of society which can and ought to be universalized, we include in our ashram fellowship families as well as unmarried persons. It is our conviction that the sex life of all, whether single or married, should be under the control of God.

As an interdenominational ashram we shall strive to cultivate a spirit of true Christian catholicity and to promote Christian unity in every way possible, gathering up into our corporate life the best of the Christian heritage of all ages and groups. While retaining sufficient liberty to develop as God leads us, we shall also co-operate with other Christian bodies wherever possible.

Believing that India's acceptance of Christ's Gospel of the Kingdom has been

hindered by the foreign aspects of the presentation of this Gospel, we shall attempt to develop an indigenous expression of the Christian Way, which combines the best in the Indian cultural heritage with the best of the Christian tradition, under the dynamic of the living Spirit. While we make the Indian ashram the framework of our Christian endeavour we are not attempting to duplicate any particular ashram type, but shall be free to adapt this ancient ideal to the purposes of the Kingdom in this age. In appreciation of India's aspirations, we shall seek to co-operate with all that is best in national movements.

The primary form of discipline which we recognise is discipline by the Spirit of God as He speaks through His written Word, the experiences of men of God through the centuries, and His living Word to-day. Furthermore, we shall undertake a positive type of self-discipline. It will also be our privilege and duty to submit ourselves to a group discipline in which we shall encourage one another to loyalty to the highest standards of the Christian ashram life. We would emphasize the positive aspect of Christian discipline as that way of life which we as Christ's disciples gladly and voluntarily adopt in the interest of the highest Kingdom efficiency.

"Fellowship is based upon confidence. Secret criticism breaks that confidence. We therefore renounce all secret criticism." The maintenance of an atmosphere of frank and open "sharing," under God's guidance, between the members of the ashram fellowship should encourage such growth in Christ, under the discipline of His Spirit, as to make it unnecessary to resort to disciplinary action by the group. But should any lapse occur, the normal procedure would be for the person noticing it to approach the offender in a spirit of prayer, and "speaking the truth in love," counsel with him about the matter. In case the matter is not rectified, the person dealing with the supposed offender should request him to join in seeking the help of the Acharya, who shall endeavour to solve the problem. If the offender is unwilling, the matter shall, nevertheless, be reported to the Acharya. If this further effort is unavailing, the matter may be brought to the attention of the Staff. This is the ordinary procedure in such cases, but there may be exceptional cases where the member might go directly to the Acharya in solving a difficulty. Criticism of ashram members outside of the ashram family is forbidden. Furthermore, the spirit of loyalty to the ashram family shall prompt us to use discretion in speaking of anything pertaining to the family with people outside of the ashram.

The ashram, as an ashram, is not committed to any political position, but each individual member is free to hold and act upon his own political opinions, consistent with the spirit and aims of the ashram. We conceive the special task of the ashram in this connection to be that of reconciliation with justice between conflicting political, communal, ecclesiastical, industrial or other groups.

Article 4. Rules.

Each member of the ashram shall faithfully observe both the letter and the

spirit of the constitution of the ashram, and shall diligently perform his duties as prescribed by the staff.

Our application of the economic principle of the Kingdom shall be as follows: On the income side of the ashram, each member shall contribute "according to his ability," to be determined by each under a sense of God's guidance and open to the advice of the group. He shall also endeavour to secure financial supporters for the ashram.

On the expenditure side, each individual member or family shall prayerfully draw up and submit to the group an itemized budget of estimated needs and, after the group has considered each item, the approved budget shall be the basis of his monthly allowance. This shall be subject to any necessary revision up or down by the group, in the light of any change in circumstances. The ashram basis of judgment as to one's needs is as follows:

I am justified in using for myself or for my family only as much as is really necessary to keep me and others fit for the purposes of the Kingdom, subject to the corrective of the group guidance, and in full view of the implications of the Law of Love in regard to my relation to the underprivileged. The ashram should specialize in discovering methods of getting maximum results from the minimum expenditure.

Old age and other incapacitation in members of the ashram shall make their support a first charge on the ashram budget.

Racial or other such considerations are not to determine the standard of living to which each member of the group is entitled.

It is the policy of the ashram not to incur debt.

The normal procedure when the group is seeking to arrive at a decision regarding any matter may be:

1. The preparation and circulation of agenda (a copy to each member), in the form of proposals, where possible.
2. A time of prayerful quiet for the seeking of guidance.
3. The orderly statement of opinions regarding the matter in question.
4. Another brief quiet time.
5. A vote.

If there is a division, there may be a further attempt to approximate unanimity. In some cases a majority vote may decide the matter.

We do not prescribe the dress to be worn by our members, but encourage the wearing of simple Indian clothing.

Article 5. Membership.

Those who whole-heartedly subscribe to the aims, principles, and rules of the ashram and intend to reside therein and participate in its activities may be received into full membership in the ashram by the decision of the staff. There shall be a probation, period of six months which may be extended by the vote of the staff. While only those who are utterly committed to the Christian ashram way of life are admitted into full membership, we do not bind ourselves with vows for life. We are held to this fellowship as long as it inwardly grips us, and as long as our membership is agreeable to the staff.

Those who, while not full members, are in sympathy with the purposes for which the ashram stands may be admitted into associate membership. They shall be expected to strive to put into operation the Kingdom spirit and way of life in their own sphere of action, and to encourage and support the ashram by their prayerful interest. If possible, they shall attend the meetings of the fellowship which may be arranged from time to time.

Article 6. Organization.

The staff shall be composed of all full members of the ashram. The staff shall be the governing body of the ashram. Two-thirds of the full membership resident in Lucknow shall constitute a quorum for the transaction of business.

Should the acharya or acting acharya be absent when matters pertaining to changes in the constitution or expenses unbalancing the budget are proposed, their opinion should be secured before the matter is decided.

There shall be an annual election of officers, including the acharya, who shall exercise general oversight and act as spiritual adviser of the ashram on behalf of the staff, the acting acharya who shall function in the acharya's absence, the secretary who shall attend to ashram correspondence and records, and the treasurer, who shall receive and disburse the funds of the ashram according to the vote of the staff. An advisory committee, composed of the friends of the ashram, shall give the staff the benefit of their counsel.

A committee of counsel, composed of the secretary and the treasurer, shall consult with the acharya in regard to carrying out the resolutions of the staff.

There shall be an "Ashram Mahasabha," composed of all persons living in the ashram.

There shall be three types of meetings of the ashram staff:

1. Meetings for fellowship, in which through sharing our spiritual and personal problems and victories we seek the utmost growth in Christ and the purification, enrichment and strengthening of the fellowship as the agency of God's redemptive purpose.
2. Meetings for counsel regarding the work of each member. These may consist of reports of work proposed, the progress of present work, problems which are being faced, and the counsel of the group regarding these problems or any other phase of the work. Each member shall follow a schedule for the best use of his time both as to work and other matters. The acharya or the group may consult with any member at any time regarding the schedule and the work.
3. Meetings for the transaction of the business of the ashram.

Each member of the ashram shall pursue definite studies, regarding which the acharya may advise. Art, literature, music or other forms of creative endeavour shall be encouraged.

The programme of the activities of the ashram shall constitute our expression of the implications of Christ's Gospel of the Kingdom of God in our time and situation. We shall strive to express the love of Christ in action in modern life, along the lines of His "Nazareth Manifesto," as analyzed in Article 2 of this constitution.

Article 7. Amendment.

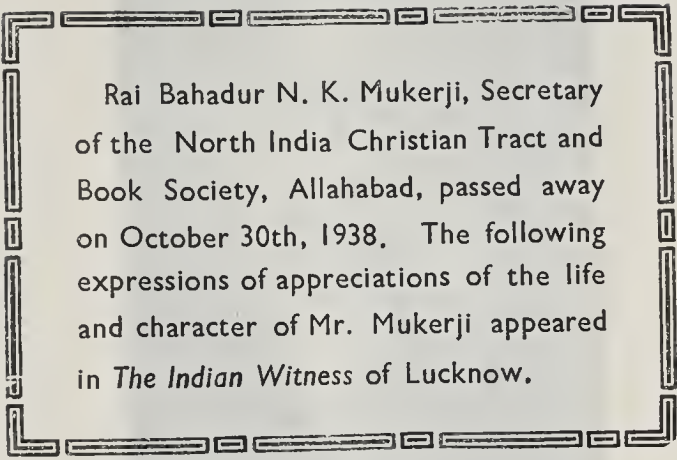
This constitution may be amended by a majority of three-fourths of the members present at a meeting attended by at least three-fourths of the full membership of the ashram, notice of the meeting and the proposed amendment having been given in writing to each member at least two weeks in advance of the meeting.

*Another
church!*

Rai Bahadur
N. K. Mukerji, M.L.A.



1880—1938



Rai Bahadur N. K. Mukerji, Secretary of the North India Christian Tract and Book Society, Allahabad, passed away on October 30th, 1938. The following expressions of appreciations of the life and character of Mr. Mukerji appeared in *The Indian Witness* of Lucknow.

“Like a Loving Son”

I met Mr. Mukerji first when he was a student in the Allahabad Law College. He came to apply for the position of Superintendent of the Tract Society of which I was then the Acting Secretary. I tried to dissuade him, telling him that he was now on the way to sit some day as one of the Honourable Justices of the High Court. Then I got my first glimpse into the nobility of his inner life, telling me why he applied for this post which carried a salary of only sixty rupees per month, half paid by the Tract Society and half by the Bible Society. The Superintendent was given the house back of the Depot—in which he made his home the rest of his life, a ‘Home Beautiful’ indeed. In the ‘History of the North India Tract Society’ I have told the story of how he passed on from Superintendent of the Depot of the Bible and Tract Societies to become Assistant Secretary of the Tract Society, and then my Associate as Secretary and finally sole Secretary. He has been like a loving son to me all these years, my love for him deepening as the years came and went. He had the respect and confidence of the Presidents of the Tract Society—men of the rank of Sir George Knox and Sir Robert Atkinson, as well of the whole of Allahabad. As a Vice-Chairman of the Municipal Board, he was singled out for special commendation by Pandit Jawahir Lall Nehru the year he was Chairman of that Board.

Yes, as a law student he was on the way to a seat among the Honourable Justices of the High Court, but for a lowly service he turned away from that path, and to him has been fulfilled the promise: “I will remember my covenant with them in the days of thy youth and will establish with them an everlasting Covenant.”

DR. J. J. LUCAS.

“An Outstanding Christian”

For half an ordinary lifetime N. K. Mukerji was secretary of the North India Christian Book and Tract Society. During his long period of office the policy of the Society was largely moulded by him, and under his care a great mass of useful Christian literature was published. No human being can estimate what this has meant to the Church in the way of conversions and of the spread of Christian knowledge. His influence has in this way been felt far outside the boundary of the United Provinces.

This would have been an adequate life-work for any ordinary man, but Mr. Mukerji had many other interests, and exerted a much greater influence than this. He was personally known to a very great number of Christians. He was for many years an officer of the United Provinces Christian Council, and prominent in the work of the National Christian Council. He filled all the offices of the U. P. Christian Council. He was secretary of the Kunwar Sir Maharaj Singh Scholarships Fund. He was for a number of years a member of the Allahabad Municipal Board and had been its Vice-Chairman. He was a member of the upper house of the legislature of these Provinces. Above all he was an outstanding Christian in disposition and conduct. He was full of that love of God in Christ that finds its expression in the love and service of men. His interest in the poor and ignorant, and his successful work in finding scholarships for poor boys and money for the digging of wells, are well-known to all. No one that knew him well but feels the loss of an affectionate personal friend. The loss to the public life and Christian work of these Provinces and especially the work of the Tract Society, is so great that but for faith in God one would call it irreparable.

REVD. W. MACHIN,

President,

North India Christian Tract and Book Society.

“His Genuine Christian Spirit”

Rai Bahadur N. K. Mukerji was for many years a member of the Board of Governors of Isabella Thoburn College. There was a break in his service because he held a principle which he felt was being lost sight of by the College. But when he found that his judgment had been at fault, he again accepted membership without rancour or unhappy memories. He was most generous in his relations with others; the very last meeting he attended was the scene of a small occurrence which might have given offence to a smaller man, but like the Christian gentleman he was, he gracefully gave place to another, and offered himself for any service he might render in other ways. He was a busy man, but I remember with pleasure the many times he ran out to the College just to give his cheery greeting and ask how we were getting on. His infectious laughter, his natural and genuine Christian spirit, his affection for his children, and his devotion to everything which concerned the spiritual welfare of the Christian community are things which we shall remember about him in Isabella Thoburn College. We are much the poorer for his going.

DR. MARY E. SHANNON,

Principal, Isabella Thoburn College, Lucknow.

“A Highly Valued Friend”

The Indian Christian Community has suffered a grievous loss in the untimely demise of the late Rai Bahadur N. K. Mukerji. The news came to me as a great shock, for Mr. Mukerji was an old and highly valued friend for whom I had the highest regard.

First and foremost he was a sincere Christian devoted to the cause and progress of Indian Christians. Then too he had exceptional organizing ability. As I wrote recently in the “Leader” of Allahabad, he would have done extremely well in charge of a large business firm. And he was widely respected in Allahabad outside his own community for he possessed character and with it broadmindedness. It will be difficult to replace him. In the Legislative Council he had begun to make a mark. I remember in particular reading his suggestive speeches on the appointment of honorary magistrates and on the report of the Anti-corruption Committee.

Our sympathies go out to his bereaved children left without father or mother. May God comfort them.

KUNWAR SIR MAHARAJ SINGH, M. L. A.

“A Faithful and Loyal Servant”

The late Rai Bahadur N. K. Mukerji, whose untimely and unexpected death is being mourned by his family, relations and friends, was a versatile worker, capable organiser and an energetic leader. He filled many offices and performed the duties of each office with tact and remarkable success. Besides doing his chief work as the Secretary of the North India Christian Tract and Book Society, he was on many committees of the United Provinces Christian Council. He was two times elected President of the United Provinces Indian Christian Association and expanded and organised its activities all over the Province. Lately he worked on the Executive Committee of the National Christian Council as well, where he gave valuable counsel and advice. He was nominated a member of the Legislative Assembly of the United Provinces. All these avenues of service the Rai Bahadur used to their fullest extent in developing the cause of his people, in advancing the claims of all those who came in touch with him, particularly the village Christians. In his death his family has lost an affectionate father, his Society an indefatigable worker, his people a faithful and loyal servant.

PROF. E. AHMED SHAH,

Lucknow University.

“N. K. M.” A Prince among Men

When the news of the translation of our dear friend and brother was wired to many places, it was a shock to one and all, and many thought that there was some mistake. We could not believe it. We cannot get reconciled to it. His place is hard to fill in his main work, in church councils, on various committees, and in our hearts and homes.

His death was a real translation to the heavenly home. No one can desire a better death. His non-Christian friends and others believe that it was a “holy death in the church where he had gone to Worship.”

He was untiring in his multifarious activities and we often wondered how he could so faithfully perform every task entrusted to his care. In spite of being frequently swamped with work he attended very promptly to every letter and request.

It was during his presidency of the Provincial I. C. A. that steps were taken towards the welfare of our village Christians. As a member of the U. P. Assembly also he was doing his best for them, particularly for their education and water supply. In the N. C. C. and U. P. C. C. he was a real worker. The Tract Society made wonderful progress during his regime. His business ability and organising experience were of a high order.

His family as known to his friends and others is a model of a Christian home. His children are general favourites and every one who knows them loves them—all due to the influence of his wife, who preceded him to heaven, and his own.

He leaves behind him a very large circle of friends to mourn his loss, not only among Christians and in this province but also among non-Christians and all over India.

We can truly say that a Prince has fallen in Israel.

N. JORDAN, ESQR.,
Organizing Secretary,
National Missionary Society.

“Always Brotherly and Friendly”*

This great crowd before me, this evening, has come to pay honour to the late Rai Bahadur N. K. Mukerji. The greatness of the crowd shows the popularity and esteem in which the deceased was held by all the people of Allahabad.

Mr. Mukerji was 58 years old at the time of his death. He joined the Tract Society on the 16th February, 1905, and served there for over 33 years. I was privileged to work with him for 18 years. Perhaps there is not another person who was associated with Mr. Mukerji more intimately than I. The great service which the Tract Society is rendering to-day in the extension of His Kingdom by the production and publication of Christian literature for Christians as well as non-Christians is the result of Mr. Mukerji's industry and selfless life.

He always tried to keep his subordinates happy. If there was ever an occasion to punish anyone he often took compassion on him and his family and paid the fine from his own pocket. His subordinates never felt as if they were subordinates for Mr. Mukerji always had brotherly and friendly feelings for them. He was always concerned for his personal servants and those of the Tract Society. If there was sickness in any family he provided doctor, medicine and nourishment. In case of death he helped with funeral expenses and used to accompany the cortege to the burial place or burning ghat. This was not the limit of his kindness for it extended beyond the four boundary walls of his bungalow compound. Those poor passengers who were prosecuted by the railway for carrying excess luggage or for travelling without a ticket and had

*This is the substance of an address delivered at a public meeting of condolence in Allahabad, by Mr. S. S. Simeon who served with Mr. Mukerji for eighteen years.

nothing with which to pay the penalty were often relieved when he put his hand deep into his pocket. His philanthropy was great; no one would go away from his door without being helped. The non-Christian educational institutions and orphanages had him on their Committees of Management and received regular monthly subscriptions.

Mr. Mukerji was a great lover of his community especially those who live in the villages. He spared no pains to relieve their miseries. These services rendered to the village Christians have often been mentioned in the Christian and non-Christian papers and doubtless are known to many. He was able to secure from Government, for a period of five years, Rs. 10,000 for the education of village Christians. He influenced the Government to pass an order that those who are converted to Christianity should not be labelled by their old caste names. Only recently he got Government to make the necessary changes in the village registers. He also recently succeeded in securing a promise of Rs. 4,000 from the Provincial Rural Development Officer to provide wells where they were most needed. At the time of his death he was busy planning about the 1941 Census so that the Christian community may be credited with its full number.

I have not come across a busier person than the Rai Bahadur. Anyone who wanted some work done approached him for the purpose. He was fond of working and used to create work for himself. Anything that he took in hands was done with perfection. "I wish," he sometimes said to me, "We had four hands each!"

He was the Treasurer of the General Assembly of the United Church of Northern India for many years. He was the oldest member of the United Provinces Christian Council and served it from Chairman downwards. For many years he was its Secretary and Treasurer. He was on the Executive Committee of the National Christian Council, on the Board of Directors of the National Council of the Y. M. C. A., The

Christian Mutual Insurance Company, Ltd., Lahore, The Allahabad Christian College, and the Lucknow Christian College and Isabella Thoburn College, Lucknow. He was also on the Executive Committee of the World International Missionary Council. He was a widely travelled man and in 1931 attended the Lakeville Conference in U. S. A. and the World Y. M. C. A. Conference in Toronto. He had been chosen a member of the Tambaram Conference which meets in December. He was a member of the Allahabad Municipality and served on the Board for 16 years in different capacities from Chairman downward. He retired voluntarily. At the time of his death he was Railway Special Magistrate at the Allahabad Central Station. In his Municipal service he never mixed himself in party politics and was thus honoured and respected by all concerned. It was his services to the public of Allahabad that earned him the title of Rai Bahadur.

Much against his wishes he was nominated to the Upper Chamber of the U. P. Legislative Assembly. He succeeded there in doing a great service to the community as he had influence with the Congress Ministry. He was listened to with great respect whenever he rose up to speak.

He was thrice elected President of the Indian Christian Association, United Provinces. He served for two terms and withdrew the third time in favour of a younger man. For the past four years he has been elected President of the All-India Indian Christian Conference and each time he withdrew himself stating, "Others must also have a chance to serve the community. He was humble in spirit and most unassuming. He never craved for position and honour, but these came to him by themselves. It was his nature to work without display and each month spent a considerable amount from his own pocket on his correspondence.

Mr. Mukerji's death has made a great gap and it will not be easy for the Christian community to fill it. In this God's guidance is needed.

But when we look at his great sacrificial life spent in the service of the Master, the Church and community, and remember his glorious death, our hearts are filled with joy and thankfulness to God. We can show our appreciation and gratitude by following in his footsteps and trying to bring to completion the tasks at which he laboured so hard.

S S SIMEON. ESQR.,
Assistant Acting Secretary,
 North India Christian Tract and Book Society.

Resolution by Parker High School

Copy of the resolution passed unanimously by a rising and silent vote of all the members of the staff and the students of the Parker High School, Moradabad. The school was also closed for part of the day as a mark of respect to the memory of the deceased.

Resolved that we the members of the staff and the students of the Parker High School assembled in this general assembly most humbly and respectfully wish to express our deep sense of grief and profound sorrow at the sad, sudden, and untimely demise of Rai Bahadur N. K. Mukerji. B. A., M. L. A. Considering the wide, varied and useful services he has rendered to the country in general and to the Indian Christian community in particular his passing away is certainly a very great loss. His selfless services to the public will ever stand out as a permanent memorial to this great soul. We also wish to express our most sincere sympathies and condolence to the bereaved family and pray to the Almighty that He might comfort and console them and uphold them during this great and irreparable loss to them in particular and to us all in general.

Forwarded by the Headmaster.
Moradabad, U. P.

“He Stood out in Enterprise, Industry, and Integrity”

“We shall be changed—in the twinkling of an eye”. Thus it was with that stalwart disciple in Allahabad. He was called home at the moment he was taking his usual place in the Katra Presbyterian Church for the morning service on Sunday, October 30, 1938. He entered the Church and behold he entered heaven. What more fitting climax for a life devoted to the things for which the Church stands.

The Rai Bahadur had been carrying on his full programme of activities and no one was aware that his days were limited. He had attended the General Assembly of the United Church of North India which met in Bombay late in October. He was the Treasurer of the Assembly. A letter from him written just before he went to Bombay speaks of an early visit to Lucknow. So far as his friends knew there was no slowing up of his activities. As he entered the Church he became faint and sinking into a chair became unconscious. His brother, Dr. B. K. Mukerji, was present and had him removed to a neighbouring house where all possible medical assistance was employed. But his sturdy heart had finished its labours.

For thirty-four years N. K. Mukerji had been Secretary of the North India Book and Tract Society of Allahabad. That was his life interest. He was among the first Christians to be placed in executive charge of a great inter-Church enterprise. But to the last he stood out as the equal of any in enterprise, industry, and integrity. To meet him was a tonic. There was strength in his character that you could not fail to be conscious of. He was innocent of any attempts to make an impression. The man himself made the impression by his ability and his wholesome attitudes.

Now that he is gone one wonders at the range of his activities. His duties as Secretary of the "Tract Society," as it was generally called, were heavy and continual. But he found time for many outside responsibilities. He was a valuable member of any committee and never shirked his duties when asked to serve as chairman of a committee.

His Christian friends outside of Allahabad, met him most frequently in connection with the Indian Christian Association and the U. P. Christian Council. He was for two terms President of the former and served the latter both as Secretary and President. At the time of his death he was Chairman of the Civil Rights Committee of the U. P. Christian Council and was President-Elect of the All-India Indian Christian Association. During his presidency of the U. P. Christian Association he was active in urging the claims of village Christians and led a delegation which conferred with the Government on this subject.

He was keenly interested in improving the literacy of the village Christians and through the Tract Society published a paper for village readers. He was greatly disappointed that more use could not be made of this paper. Perhaps it was ahead of its day.

He served for sixteen years as a member of the Allahabad Municipal Board and was Vice-Chairman for a number of years. He presided at several of the most critical meetings when communal feelings were running high and his fair treatment of all was greatly appreciated by the members of all communities. He voluntarily retired from the Board but consented to serve as Special Railway Magistrate and gave considerable time to these duties.

He was a member of the Upper Chamber of the Provincial Legislative Assembly and was active in these duties to the end. In a recent letter he wrote to me thus. "Knowing me as you do you will believe me when I say that it is always my desire to do my utmost to render whatever service lies in my power to

the Christians." The full meaning of this very true statement will be better understood by some of his more critically minded brethren when they realize that he can no longer be counted on to "stand by" in spite of what is being said or done.

There was general rejoicing when he was made a Rai Bahadur. It was an honour richly deserved. But to his friends he was always "N. K.", and his hearty laughter and bubbling good spirits were always enjoyed. But best of all was the living Christian testimony that he bore, in India, in America, day in and day out. To have known him was an honour.

DR. FRED M. PERRILL,
Editor, *The Indian Witness*.

Resolution by Indian Christian Union

Resolved that this meeting of the Indian Christian Union of Allahabad places on record its sense of deep sorrow and loss at the sad and sudden demise of Rai Bahadur N. K. Mukerji. The late Mr. Mukerji was a revered leader of the Indian Christian community. Throughout his life he took a very keen interest in the development of the community. The uplift of the Christians belonging to the rural areas continued to be his great interest. He did a great deal towards the removal of the numerous social and economic disabilities from which they suffer. He occupied many prominent positions in the community as well as in various public bodies, Mr. Mukerji was known throughout the province for his unflinching courtesy, his devotion to duty, and his unflinching loyalty to truth.

A wise councillor, a noble patriot and a true Christian, Mr. Mukerji has left behind a memory which will be long cherished.

This meeting of the Union conveys its heartfelt sympathy and condolence to the members of the bereaved family.

I. D. DHARNI,
Secretary.

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Lucknow Publishing House, Lucknow.—892—11-'38.



NORTH INDIA . .

School of Medicine

.....FOR.....

Christian Women.

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*LUDHIANA.*  
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Report for 1898-9.

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BODNEY ROAD, HACKNEY DOWNS, N.E.

OPERATIONS IN CHARLOTTE HOSPITAL.

<p>Removal of Tumours—</p> <p>Sebacous Cyst 1</p> <p>Dermoid " 1</p> <p>Ovarian " 1</p> <p>Sarcoma of Eye and Eyelid 1</p> <p style="padding-left: 20px;">" Tibia 1</p> <p>Keloid 1</p> <p>Carcinoma of Rectum 1</p> <p style="padding-left: 20px;">" Breast 1</p> <p>Syphilitic Growth of Rectum .. 1</p> <p>Elephantiasis of Vulva 1</p> <p>Polypus of Uterus 2</p> <p style="padding-left: 20px;">" Ear 2</p> <p>Tumour of Hand 1</p> <p>Removal of Tubercular Glands 13</p> <p>Opening and Scraping of Deep Abscesses 9</p> <p>Operations for Tubercular Bone Disease 5</p> <p style="padding-left: 20px;">" Abscess of Hip 1</p> <p style="padding-left: 20px;">" Necrosis of Rib 1</p> <p style="padding-left: 20px;">" Jaw 1</p> <p style="padding-left: 20px;">" Tubercular of Fingers.. 2</p> <p style="padding-left: 20px;">" Genu Valgum 1</p> <p style="padding-left: 20px;">" Pes Varus 2</p> <p style="padding-left: 20px;">" Other Bone Diseases .. 1</p> <p style="padding-left: 20px;">" Onychitis 1</p> <p>Trephining 1</p> <p>Operations for Contraction after Burns 3</p> <p>Radical Operation for Hernia 1</p> <p>Foreign Bodies in Wounds 2</p> <p style="padding-left: 20px;">" Ear 1</p> <p>Plastic Operations 2</p> <p>Operation for Ulcer of Leg 1</p> <p>Curettement Syphilitic Sores 6</p> <p>Operations for Delhi Sore 2</p> <p style="padding-left: 20px;">" Guinea Worm 1</p> <p style="padding-left: 20px;">" Maggots in Nose 1</p> <p style="padding-left: 20px;">" Entropion 4</p> <p style="padding-left: 20px;">" Trichiasis 26</p> <p style="padding-left: 20px;">" Trachoma 19</p> <p style="padding-left: 20px;">" Staphyloma 4</p> <p style="padding-left: 20px;">" Lachrymal Abscess ... 4</p> <p style="padding-left: 20px;">" Adhesion of Eyelids .. 1</p> <p style="padding-left: 20px;">" Pterygium 1</p> <p style="padding-left: 20px;">" Hypertrophy of Tarsal Plate..... 1</p> <p style="padding-left: 20px;">" Cataract 8</p> <p style="padding-left: 20px;">" Corneitis 1</p> <p style="padding-left: 20px;">" Corneal Ulcer 7</p> <p>Removal of Meibomian Cyst 2</p> <p>Operation for Intestinal Fistula 1</p> <p style="padding-left: 20px;">" Rectal " 3</p> <p style="padding-left: 20px;">" Malformation of Anus.. 2</p> <p>Paracentesis of Abdomen 15</p> <p>Accidents 4</p>	<p>Extraction of Teeth 2</p> <p>Operation for Vesico-Vaginal Fistula .. 1</p> <p style="padding-left: 20px;">" Vesical Calculi 4</p> <p style="padding-left: 20px;">" Urethral Dilatation 1</p> <p>Circumcision 2</p> <p>Gynaecological—</p> <p style="padding-left: 20px;">Displacements 9</p> <p style="padding-left: 20px;">Inflammatory Diseases 10</p> <p style="padding-left: 20px;">Pelvic Abscesses 2</p> <p style="padding-left: 20px;">Breast 3</p> <p style="padding-left: 20px;">Labial " 1</p> <p style="padding-left: 20px;">Dilatation of Os Uteri 2</p> <p>Operations on Cervix Uteri 6</p> <p style="padding-left: 20px;">" for Atresia of Vagina 2</p> <p style="padding-left: 20px;">" Curettement of Uterus ... 3</p> <p style="padding-left: 20px;">" Plastic for Uterine Prolapse 3</p> <p style="padding-left: 20px;">" " Congenital Mal-formation 3</p> <p style="padding-left: 20px;">" Ischio-Rectal Abscess ... 1</p> <p style="padding-left: 20px;">" Recto-Vaginal Fistula ... 1</p> <p>Obstetrical—</p> <p style="padding-left: 20px;">Abortion (for Albuminurea) ... 1</p> <p style="padding-left: 20px;">Removal of Retained Placenta .. 3</p> <p style="padding-left: 20px;">Replacement of Pregnant Uterus 1</p> <p style="padding-left: 20px;">Extra-Uterine Foetation 1</p> <p>Paracentesis for Ascites in Pregnancy 1</p> <p style="text-align: right;">Total..... 239</p> <hr/> <p>Minor Operations (recorded for Ten months only)—</p> <p style="padding-left: 20px;">Catheters.....454</p> <p style="padding-left: 20px;">Pessaries..... 40</p> <p style="padding-left: 20px;">Uterine Sounds.....100</p> <p style="padding-left: 20px;">Bladder " 10</p> <p style="padding-left: 20px;">Intra-Uterine Douche 29</p> <p style="padding-left: 20px;">Bladder Douche186</p> <p style="text-align: right;">Total..... 319</p> <hr/> <p style="text-align: center;">Total Operations 1058</p> <hr/> <p style="text-align: center;">Summary.</p> <p>Total number of Cases..... 519</p> <p>Cured 270</p> <p>Relieved 169</p> <p>Not Relieved 45</p> <p>Died 6</p> <p>Result not known 29</p> <p style="text-align: right;">(Signed) E. M. BROWN, M.D.</p>
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For Trichiasis.....	2
Alexander's Operation.....	1
Amputation of Cervix.....	1
Operative Midwifery in Patients' Homes	11
Normal.....	10

CASES IN CHARLOTTE HOSPITAL.

	Operations.	Cured.	Relieved.	Not Relieved.	Died.	Result Unknown.	Total.
Sebaceous Cyst	2	2	..	..	..	..	2
Dermoid Cyst	I	I	..	..	..	..	I
Ovarian Cyst.....	I	..	I	..	..	..	I
Sarcoma of Ovary	I	..	..	..	I	..	I
Sarcoma of Eye and Eyelid	I	I	..	..	..	..	I
Sarcoma of Liver .....	..	..	..	I	..	..	I
Sarcoma of Tibia.....	I	..	..	..	..	I	I
Carcinoma of Uterus .....	..	..	..	3	..	..	3
Carcinoma of Vagina and Cervix Uteri .....	..	..	..	I	..	..	I
Carcinoma of Rectum .....	..	..	..	I	..	..	I
Carcinoma of Breast	I	I	..	..	..	..	I
Syphilitic Growth of Rectum	I	..	I	..	..	..	I
Elephantiasis of Labium	I	I	..	..	..	..	I
Keloid.....	I	I	..	..	..	..	I
Floating Kidney .....	..	..	..	..	I	..	I
Goitre .....	..	..	..	..	..	I	I
Removal of Tubercular Glands	13	10	2	I	..	I	14
Pott's Disease .....	..	..	I	I	..	..	2
Tubercular Bone Disease	5	2	3	..	..	..	5
Disease of Sacro-Iliac Joint .....	..	..	I	I	..	..	2
Disease of Hip Joint	I	..	..	I	..	..	I
Pes Varus	2	2	..	..	..	..	2
Genu Valgum	I	I	..	..	..	..	I
Necrosis of Jaw	4	4	..	..	..	..	4
Caries of Tooth	2	2	..	..	..	..	2
Osteomalacia .....	..	..	2	..	..	..	2
Periostitis .....	..	I	..	..	..	..	I
Fractures	3	2	..	..	..	..	2
Other Bone Diseases .....	..	..	2	..	..	..	2
Dislocations	I	..	I	..	..	..	I
Synovitis.....	..	I	..	..	..	..	I
Disease of Fingers	2	2	..	..	..	..	2
Tumour of Hand.....	I	I	..	..	..	..	I
Wounds	2	I	I	..	..	..	3
Other Accidents	3	2	..	2	..	..	4
Phlegmon of Foot .....	..	..	I	..	..	..	I
Inflammation of Face and Lip .....	..	I	..	..	..	..	I
Cellulitis.....	..	..	..	..	I	..	I
Delhi Sore .....	..	..	I	..	..	..	I
Guinea Worm	I	..	..	I	..	..	I
Deep Abscesses	II	5	4	2	..	..	II
Rhinitis .....	..	I	..	..	..	..	I
Mastoid Abscess	I	I	..	..	..	..	I
Otitis .....	..	I	..	..	..	..	I
Maggots in Face and Nose	I	I	..	..	..	..	I
Onychitis	I	I	..	..	..	..	I
Skin Diseases .....	..	15	4	..	..	..	19
Foreign Bodies in Wounds	2	2	..	..	..	..	2
Burns	I	I	..	..	..	..	I
Contractions after Wounds and Burns	4	2	2	..	..	..	4
Eye Diseases—							
Ophthalmia .....	..	I	2	..	..	..	3
Panophthalmitis .....	..	2	2	..	..	..	4
Iritis .....	..	..	4	..	..	..	4
Ulcer of Cornea	7	4	4	I	..	..	9
Staphyloma	4	4	I	..	..	..	5

CASES IN CHARLOTTE HOSPITAL.

	Operat.	Cured.	Relieved.	Not Relieved.	Died.	Result Unknown.	Total.
Eye Diseases—							
Hypertrophy of Tarsal Plates.....	1	1	..	..	..	..	1
Trachoma	20	12	8	..	..	..	20
Leukoma .....	..	..	..	1	..	..	1
Glaucoma .....	..	..	1	1	..	..	2
Entropion	4	4	..	..	..	..	4
Corneitis.....	1	1	..	..	..	..	1
Cataract	9	4	..	3	..	2	9
Trichiasis	4	3	1	..	..	..	4
Trichiasis and Entropion	21	22	1	..	..	..	23
Meibomian Cyst	1	1	..	..	..	..	1
Adhesion of Lids	1	1	..	..	..	..	1
Pterygium	1	1	..	..	..	..	1
Lachrymal Abscess.....	4	3	1	..	..	..	4
Other Eye Diseases .....	..	..	..	..	..	1	1
Digestive System—							
Dyspepsia .....	..	9	2	..	..	..	11
Diarrhœa .....	..	5	..	..	1	..	6
Tænia .....	..	2	..	..	..	..	2
Dysentery .....	..	2	..	2	..	..	4
Enteritis .....	..	1	1	..	..	..	2
Constipation .....	..	3	2	..	..	..	5
Tubercular Disease of Intestines.....	..	..	1	..	..	..	1
Obstruction of Bowels .....	..	1	..	..	..	..	1
Abscess of Abdominal Wall.....	1	1	..	..	..	..	1
Rectal Fistula	3	2	1	..	..	..	3
Flatulence .....	..	1	..	..	..	..	1
Hypertrophy of Liver.....	..	..	1	..	..	..	1
Congestion of Liver.....	..	..	1	..	..	..	1
Starvation .....	..	1	..	..	..	..	1
Hernia	1	1	..	..	..	..	1
Stricture of Rectum	1	1	..	..	..	..	1
Malformation of Anus	2	1	1	..	..	..	2
Prolapse of Rectum .....	..	1	..	..	..	..	1
Circulatory System—							
Valvular Heart Disease.....	..	..	10	1	..	..	11
Ascites	15	10	4	2	..	1	17
Malformation of Heart .....	..	..	..	..	..	1	1
Septicæmia .....	..	..	..	..	1	..	1
Hemophilia .....	..	..	1	..	..	..	1
Spleen Hypertrophy .....	..	..	5	..	..	..	5
Arsenical Poisoning .....	..	..	1	..	..	..	1
Opium Poisoning.....	..	..	1	..	..	..	1
Excretory System—							
Bright's Disease	1	1	1	..	..	..	2
Urethritis	2	3	..	..	..	..	3
Cystitis	1	1	1	..	..	..	2
Vesical Calculus	4	4	..	..	..	..	4
Retention of Urine.....	2	..	1	1	..	..	2
Azoturea.....	..	..	1	1	..	..	2
Nervous System—							
Pseudo-hypertrophic Paralysis .....	..	..	1	1	..	..	2
Hemicrania .....	..	..	1	..	..	..	1
Insomnia .....	..	..	1	..	..	..	1
Meningitis .....	..	1	..	1	..	..	2



*Sister Jessie Grant. Miss Dodson.
Miss Brown. Miss Fullerton. Miss Umpherston.
Miss Thornett.*

North India School of Medicine
for Christian Women.

LUDHIANA.

Prospectus

AND

Fifth Annual Report.

1898 == 1899.

North India
School of Medicine for Christian Women,
L U D H I A N A .

FIFTH ANNUAL REPORT*—1898-1899.

ANOTHER year has passed over the North India School of Medicine for Christian Women, and though we have not so many stirring events to record as last year, when the School obtained Government recognition and the New Hospital Wing was opened, still we can with thankfulness report substantial progress in several directions, and some very special tokens of God's loving care for us.

The Staff, though composed of the Principal and two Lecturers only, has been enabled to cope with the manifold duties devolving upon it. The health of the students, too, has been good, and their progress and behaviour satisfactory. Some of the senior students gave valuable help in coaching the junior classes during the summer session, and in the long vacation made themselves very useful in taking charge of the Branch Dispensaries. Two students passed the Government Midwifery Examination in Lahore; one of these, having completed her training as compounder, is now working in the Memorial Hospital, Sialkot; the other, has not yet completed her medical studies, and is still in the School. Three nurses who have finished their two years' course are working as Staff-nurses in the Charlotte and Medical School Hospitals. Of the students mentioned in last year's Report, one was advised to leave at the end

* While the Report was in print, we regret to say that we heard of the death of Mr. GEORGE LEWIS, Vice-President of the General Committee. His loss will be greatly felt. The Committee much valued his advice and sympathy.

of her two months' probation, and one third-year student was obliged to degrade for a year on account of ill-health. We are sorry to have to record the death of one nurse after only a short illness.

There is a very satisfactory increase in the number of students this year. In April four medical students, two compounders, and four nurses entered the School; and in October, seven medical students and three nurses; bringing our present number up to forty.



THE SCHOOL BUILDING.

We thankfully welcome the following additional members of the staff:—

Dr. Anna Fullerton was led to offer her services to the N. I. S. M. C. W., as the result of an appeal made to the Women's Board of Foreign Missions, Philadelphia, U. S. A., and the expense of her outfit, passage, etc., was met by one generous friend, who undertakes her support.

Dr. Fullerton was for ten years Physician-in-charge of the Women's Hospital, Philadelphia, and Superintendent of the Training School for Nurses.

She has also held the post of Clinical Professor of Gynæcology and Obstetrics in the Women's College, and is a member of the American Medical Association, etc. Her experience as a leading Physician and Superintendent of the above Institutions has very specially fitted her for similar responsibility here, and we have been glad to recognise this by appointing her Vice-Principal of the School.

Dr. A. Umpherston's appointment has been made on the recommendation of the Edinburgh Committee. She has already held the post of Lecturer in Physiology to the women students of St. Andrew's University, and will teach the same subject to the English classes here, while studying the language.

Sister Jessie Grant, a trained Nurse from the Royal Infirmary, Manchester, has also been selected by the Edinburgh Committee, and will take the superintendence of the nursing in the Memorial Hospital.

This increase in the number of teachers and students necessitated our closing the New Wing as a Hospital at the beginning of this term, and using the Wards as Dormitories for the girls, and two of the rooms for members of the Staff, pending the building of the Doctor's house.

But we are glad to say that the large Wards and bath-rooms of the Memorial Hospital, being completed and screened off from the unfinished parts of the building, are ready to be opened, and will (D.V.) be dedicated to-morrow, Sunday, November 19th, with a service of prayer and praise. We have some patients ready to come in, and expect others will soon follow.

During the year the attendance at our Dispensary numbered 2,225 and the patients in the New Hospital Wing 167. (Dr. Dodson's account of this work and a detailed list of the cases will be found below). This has not, however, diminished the numbers in the Charlotte Hospital, which has been fuller than ever, 519 in-patients having been under treatment in the eleven months that the Hospital was open. During the month of August it was closed for cleaning and for the erection of a new Operation Room, and all patients applying for admission were sent up to the New Wing. The total number of operations in the Charlotte Hospital was 234, and the attendance of out-patients there and in the Branch Dispensaries at Gill and Phillour 16,130.

We are hoping shortly to begin some work among the lepers, who have a settlement about a mile away from the School. Their condition is very pitiful, especially in the winter months, when they suffer much from chest complaints in addition to the ulcers, etc., peculiar to their disease.

Though they are not prohibited from attending the Government and other dispensaries, yet the distance at which they



SOME OF OUR PATIENTS.

live from the city, and the aversion with which other patients regard them, tend to keep them away. Dr. Carleton, of the Leper Asylum, Sabathu, having offered the services of a Christian leper to live among his fellow-sufferers here as a teacher and evangelist, we applied to the Deputy Commissioner of Ludhiana for a grant of land, in hope of establishing

a Medical Mission among them. Our request was heartily endorsed by the Civil Surgeon, and a piece of land, measuring 120ft. by 60ft., has been granted, on which to erect a house for the teacher and a small Dispensary. The idea is to have the Dispensary open once or twice a week and teach the Christian leper to do the daily dressings and administer the medicines prescribed to those who need them.

Though it has formerly been found difficult to get these poor people to listen to the Gospel, it is hoped that this practical proof of Christian love will be a means of opening their hearts.

Mr. Wellesley Bailey, of the Leper Mission, has sent us £5 towards the building, and we shall need another £15 to finish it.

Some of our old students, compounders and nurses, who have been at work in their respective mission stations during the year, send interesting reports of what they are doing, both for the spiritual and physical welfare of their patients. One speaks of two baptisms, the fruit of Hospital work, during the year, and others record instances of women brought to Christ though not able to confess Him in baptism. One tells of her own special work out of hours, teaching a lad to read the Hindu Testament; another says she is often sent for privately to visit women, to nurse and treat them and to advise them in their private affairs. She adds, "As my father belonged to this place, I am looked upon as a *daughter of the village*, and enjoy the confidence of all."

What better can we desire for our students than that they should thus become Christ's messengers, taking to their own people the inestimable blessings they have received from Him. It makes one's heart swell to look round, during a Bible class, on their bright, intelligent faces, full of spiritual and intellectual light, and think what God may have in store for these girls to do.

We are glad to be able to report that the £7 kindly collected by the Edinburgh Committee, for enclosing the girls' recreation ground, has been expended for that purpose, and has given them a good private garden where they can take exercise and cultivate their own little flower-plots.

Gifts towards the Doctor's house having come in to the amount of Rs. 1,021 9s. 1p., and as it is extremely important to have the foundations laid before the rains, the Committee resolved to start building in hope that further gifts would

enable them to complete the house during the winter. The plan approved by the Building Committee is for two sitting-rooms and six bedrooms, with good north and south verandahs and the necessary out-offices. The cost is estimated at £700. Of this £80 has been spent on the foundations, and £620 more is required.

This house is not a luxury but a very real necessity. The ladies who are engaged in the arduous task of teaching for many hours every day, are at present very much inconvenienced by their cramped quarters and the inevitable and constant noise of the School.

More Lecture-rooms and a Museum and Laboratory are also needed, and funds to complete the Memorial Hospital.

Dr. Dutta, who was at home last year, did us good service in pleading the cause of the School, as he is so well able to do, and we thank him and those friends who arranged meetings for him.

We received in May the first Report of a Committee formed in Bristol and Clifton to help us. This Committee had then already gathered £93 5s., 9d., which was forwarded through the London Auxiliary. Friends in Dublin have collected another Scholarship and are hoping to form a Committee there also.

Our warm thanks are due to the London and Edinburgh Auxiliary Committees, to the President and Secretary of the Women's Board of Foreign Missions, Philadelphia, to the friends who have collected Scholarships and other funds for us, and also to the donors of many useful gifts that have come to us during the year.

If they will all help us again, and try to get others interested, this Report will not have been issued in vain.

May God make their work and ours fruitful to His praise.

Signed, on behalf of the Committee,

J. C. R. EWING,
President.

REPORTS FROM MEMBERS OF THE STAFF.

The Principal, Dr. Edith Brown, writes, November 29th :—

“The Memorial Hospital has only been opened 10 days and so there are not yet many patients. At one of the little services recently held in it, there were present six patients, three children and three servants. I took with me a dear old native Christian woman to help to talk to them. She is blind, but is a very bright, happy, old lady, and truly loves the Master and delights to speak of Him. We sang a native Christian hymn (‘bhajan’) ‘*Jesus is the friend of sinners,*’ and I read in Panjabi the ‘Good Samaritan,’ and then Mrs. Wylie talked so lovingly to them all. The women kept constantly making remarks or asking questions. The Brahmini cook said that we were taking care of them as the Samaritan did, and volunteered the remark, ‘You do it to earn your salvation.’ So we explained to her that it was because Christ *had* saved us and we longed for her salvation, that we did all we could for them. The Mussulman cook asked, ‘May I ask one thing. What can I do? These words are very good and I love them here, but when I go back at night to my own people they do not know them, and say they are not true, and I forget them.’ Pray for her that the Word may find deep root so that it cannot be forgotten. A Mohammedan patient said, ‘These words are good; I had never heard before. I put them all here (laying her hand upon her heart), and after I have been home I will come back and learn more.’

“One woman there had heard the Gospel many times, but she will not yield to the Saviour. Before the Mutiny she and her mother were dancers before the King of Delhi, and she tells wonderful tales of the jewelry and silks she wore in those days. She also eats opium and smokes the long pipe (hookah), and I think, feels that these would be hard to give up. Poor old body! She came to us slipping along the ground in a sitting position, but is now able to walk a little.

“One of the patients is a Christian woman from a village about 20 miles away. She had bronchitis and asthma, and is so much better she wishes to leave to-morrow, and says she will send us more patients from her village. There are several Christians in that district, but they need some one to go out to teach them.

“ Another of the patients is a Hindu girl, Ganga Dei (daughter of the Ganges). She is thirteen years old, and was turned out of her husband's house because she has a chronic skin disease on her head. She was sent to us from near Allahabad, as she wishes to be baptized. When I asked her if she loved the Lord Jesus she answered so brightly, ‘ I love Him *very* much.’ After her head is dressed each morning, she goes to a little school for Christian children held near us.

“ One of the other patients was a woman, Indo, who says she is a Sikh, and very poor ; that her husband had turned her out because she had sore eyes, and that now the famine made things so dear she could not feed her child. She pleaded with me that I would take the child, a dear little girl of six or seven years old, whose name is Kisso. I called in a lawyer to know whether I could do so legally, and he said not ; *i.e.*, that at any time the child's father or mother could reclaim her, and I would have to give her up. So I told the woman to leave her for a few days with us, and to come back and I would consult the magistrate.

“ She seemed very pleased, put on her own clothes and was ready to start, but then said she wanted forty rupees for the child. When I absolutely refused she began to cry and to ask for the child back, but I said, No, she must now go to the police or to the magistrate, and I would only give the child back through them, so that they might see that she did not sell the child to any one. I also told her she could be imprisoned three and a half years for trying to sell a child. She went away and left little Kisso, who is *very* happy here. I gave her a doll to-day. Do pray for her. I do not know what will happen. It is not uncommon here, for people to sell their girls. They can get forty to fifty rupees for one six or seven years old, one hundred rupees if ten years old, one hundred and fifty rupees if fifteen years old ; or, if the child is pretty, sometimes as much as three hundred rupees. When these poor little things are sold they are practically slaves, being absolutely at the mercy of the master of the house. We have one little girl of twelve years old in the Charlotte Hospital now, who was bought for the eldest son of a Mohammedan household, and she has been so ill-treated that I doubt if she will live. \

“ Government tries to stop such sales, but it is very difficult to find them out. Oh ! if you could only come and stay here a few weeks and see for yourselves the misery of the

women and children, I feel sure you would not only do all you could and give all you had, to send them the Gospel of comfort and joy, but you would also do all you possibly could to give them relief from their bodily sufferings and distress. I do so rejoice to think of the work that will, by God's grace, be done by the girls we are training for Mission Work in various parts of India.

“Dear friends, will you help us by bearing up our work in prayer and helping in the necessary expenses. We need about £2,000 for necessary buildings, and a yearly income of nearly £2,000, which would include the teaching of fifty students and the support of seventy beds. Of this about £300 yearly is promised. £15 a year will give a Scholarship for a student; £10 will support a Hospital Bed, and £100 will support a doctor.

REPORT OF NEW HOSPITAL WING. BY DR. DODSON.

One of the most delightful features of this year's work was the New Hospital Wing. Having had to wait so long for a Hospital of our own made it doubly precious. Although only open for about nine-and-a-half months, we had 167 in-patients, and 986 out-patients, and an attendance in the Dispensary of 2,225.

It was lovely during the month of August to have our New Wing literally full, and we are waiting anxiously for the larger Memorial Hospital to be opened. It will be such a pleasure, too, to have Sister Jessie Grant to take charge of the nurses and probationers; we felt the want of a “Sister” often in the New Wing, although much credit is due to the two nurses who were trained at the Charlotte Hospital by Sister Maud Farmer, and who did most of the nursing during these ten months.

I wish I could give some idea of the patients and their funny ways! Imagine that we are going the daily round of the wards, seeing the patients. In the first bed is an old Hindu woman, much looked up to by the other Hindus, who bring her water, and wait on her in every way they can. She had started (old as she is, probably over seventy), on a pilgrimage to the Ganges, having with her literally nothing but a warm blanket and a stick in the way of luggage! Being high caste she would get food everywhere free. On the way she slipped and broke her leg, and so was unable to go further. She heard of our work, and was brought on

a bed to the Hospital. Poor thing ! how she begs every day that we will make her well quickly that she may accomplish her pilgrimage. She is very deaf and difficult to talk to, but we try to tell her of a more sacred River in which she can bathe and become clean for ever.

Next her is a young Mohammedan woman with a baby of nine days old. Poor woman ! she is crying, because she thinks her child (who is a boy, and very precious), may not live. She is quite unable to feed him herself, and in spite of his being fed every two hours, by her faithful old mother, with fresh goat's milk, he seems to be wasting away. We realize that she herself may not last long, as she is very ill. As we speak to her, she says that it is God's will, or "fate," that her child should be taken thus.

Next her is a very different patient, a little monkey of a Hindu girl with sore eyes. She lies down bravely to have the caustic applied, and is told to keep her eyes closed for a while with a wet compress on. No sooner are our backs turned, however, than little Pháro is up, dancing round the ward, the tears still dropping from her eyes, though her face is full of fun and roguery.

Beyond her is Lachmi, a pretty Brahmin girl, whose pale face and long eyelashes tell of the disease which will slowly take away her life. She looks up brightly, as the things are being got ready for her dressing, saying: "I do not cry now." She used to be *so* frightened ! By her side sits her old mother-in-law, with whom she wages a wordy warfare whilst the dressing goes on. It seems to help her to bear it. If the old lady dares to offer a suggestion in the way of bandaging (for she has become very observant from watching day after day), she is indignantly squashed by Lachmi, who says : "Do you think the Miss Sahibs don't know how to do their work ?" Lachmi is much interested in Bible stories and in hearing of the love of One who gave His life for her ; but her mother-in-law tries to prevent her coming to prayers, she fears she may get too near becoming a follower of Christ.

Still further on we see a wild-looking woman with such bright eyes ! She is a gypsy, and speaks so funnily, it makes us laugh. Every day she invents a new story to touch our hearts and induce us to let her go out at once— "Her child has fever," "her husband is dying," "the whole caravan is moving on," &c., &c. But we, from experience,

take all this "with a grain of salt," and Premi herself invariably ends up with a good laugh, and says she will stay another day to please us! She has a very bad foot, and it is horrible to think of the state into which it would get if she went out at this juncture.

Opposite to her is little Partápá, a Hindu boy of ten or twelve years old. He was just a skeleton when he came in, and even now is very thin, and more or less paralysed, but so amusing! really the laughing stock of the whole ward, because he will imitate the nurses calling each other. His great enjoyment is out in the yard at night to have, what he calls, "a play." This is for the patients to listen to him acting as judge. They have to bring complaints one against each other and let him decide on the punishment! He also says a few English words he has picked up, such as "Good night, Ethel Bibi," "Good morning, Margaret Bibi," and it is most amusing to hear him. He listens *very* attentively at prayers, and hums the hymns over to himself; he also knows some texts. His mother doesn't approve of this, but still she sees that he is so improved that she is willing to leave him a little longer. How we hope and pray, that he may never forget what he has learned while in Hospital.

This subject of the Hospital is so all-absorbing! but I must not take up more space with it. Truly no work can compare with this, which is on the line of the Master's own.

Gill Dispensary has been carried on as usual, and the senior students have had entire charge of it during the long vacation. They did their work in a most satisfactory way, and I was pleased to find, when I came back, that everything was clean and in perfect order. The number of patients, too, had not fallen off, though the total for the whole year is less than last year. This is partly accounted for by the plague scare. I think they were afraid we might detain them for inspection.

Lectures have, as usual, taken most of our time and energies, and the progress made by the students is most encouraging. As we look back over the past year, we see how God has blessed His work, enlarging it in every direction, sending us more workers just when we needed them, and more students to be trained for His service. We praise and thank Him for it. May He continue to give His own wisdom for this work, and consecrate us more fully, that His name may be glorified, and more souls be drawn into His Kingdom.

CASES IN HOSPITAL WING OF THE N.I.S.M.C.W.,

from November 14th, 1898, to September 5th, 1899.

	Total.	Cured.	Relieved.	Not Relieved.	Died.
Abscesses and Boils.....	7	5	2	—	—
Ascites.....	6	1	5	—	—
Diseases of Alimentary Tract ..	11	4	4	2	1
" Blood	1	1	—	—	—
" Bone	13	2	9	2	—
" Chest.....	15	6	8	1	—
" Eye	24	9	9	5	—
" Heart	4	2	—	1	1
" Nervous System	10	5	2	1	2
" Pregnancy	3	1	1	1	—
" Teeth and Jaw	2	2	—	—	—
" Skin	3	2	1	—	—
" Urinary Tract	3	2	1	—	—
Gynaecological	18	13	4	1	—
Midwifery	5	4	—	—	1
Injuries	4	2	—	1	1
Rheumatism	0	2	2	2	—
Specific Fevers	2;	11	9	2	1
Tubercular Glands	3	2	1	—	—
Tumours.....	4	—	1	3	—
Malformations	1	1	—	2	—
	167	77	59	24	7

N.B.—Of these patients ten refused treatment at once, thirteen would not stay to complete cure, and nineteen were transferred to the Charlotte Hospital to go on with treatment.

OPERATIONS IN HOSPITAL WING OF THE N.I.S.M.C.W..

from November 14th, 1898, to September 5th, 1899.

Removal of Glands and Scraping.....	3
Opening Abscesses	6
Tubercular Joints	2
" Sinuses	3
Trephining for Depressed Fracture	1
Gynaecological.....	4
Keloid	1
Ingrowing Toenail	1
Eyes	12
Tapping	4
Teeth Extracted	6
Total	43

N.B.—These do not include any operations done at the Out-patient Department.

(Signed) E. I. DODSON, M.D.



GROUP OF STUDENTS.

Extracts from Dr. Thornett's Report :—

“The number of the Students has so much increased, and the School needs so many more Lecture Rooms, that we have been obliged to give up our New Hospital Wing for the accommodation of students, and in place of the trim rows of beds in the Wards we have cubicles, 36 of them, neatly curtained off with red and white purdahs, in which each student has her own bed, box and chair.

“It is a great joy to us that the School is thus enlarged. The ‘first-years’ are a noble band of no less than *ten*, a greater number than we have yet had in one year.

“The Anatomy students this year all passed their Anatomy examinations. There were only three to enter, and of these one obtained honors, *i.e.*, over three-quarters of the maximum number of marks possible. The Examination was as usual kindly undertaken by Dr. Martyn Clark, of Amritsar.

“The Dispensary has been kept open from the beginning of last October until the present time, at first in a very nice pleasant room, but for the last six months in a screened off piece of the verandah, which has not been so pleasant.

“The numbers increased to a very fair average in the hot weather, but fell off during the Long Vacation, when a good many different people had to take charge of it. This always causes a drop in the figures, but I hope now that regular work has begun again, the patients will attend better.

“It will be a great relief when the New Dispensary is built at the Memorial Hospital. Here we are quite outside the city, and the great majority of women will not come out of their beloved lanes and alleys which they know and love to frequent.”

Dr. Fullerton writes :—

“My connection with the Medical School is too recent for me to do more than express my appreciation of the good work it is trying to do for India.

“One cannot witness the awful conditions of physical suffering to be met here,—the result of filth, ignorance, and sin,—without feeling the appeal for aid to be very urgent. The streets are thronged with cases of remediable disease which, through neglect or improper treatment, have become irremediable—women, maimed for life through brutality, little children hopelessly blind, deaf or disfigured for lack of care. The superstitions of the people and their barbarous

religious practices are at the root of much of this evil. We, therefore, realize that any healing ministry that does not aim to awaken the spiritual nature while seeking to relieve bodily ills, can be but of temporary benefit.

The training of a band of workers from among the people themselves, who thoroughly understand the customs and practices of those among whom they labour, and who, imbued with a true missionary spirit, are impelled by no motives of personal gain in their work, must do much to strengthen the cause of Christ in the land.

“Preliminary schools have served to pave the way for medical study by raising up a class of intelligent, capable women who only need the proper facilities for training, to develop into valuable workers in the homes, hospitals, and dispensaries of India.

“Will not the people of Christian lands avail themselves of this opportunity to strengthen their forces in combating the powers of evil?

“The support of students in this School, recommended by the various Missions under which they received their preliminary education, and gifts to the School or Hospital, which shall enable the work so well begun to be properly developed, are the needs which we desire to place before those at home.

ANNA M. FULLERTON.

The class for native midwives is still held and is growing. It has been divided so that Christian women are now taught at the school with the nurses, and the Mohammedans and Hindoos are taught in the city, in order that it may be easier for them to attend regularly. Sixteen women are attending this city class daily for two hours. They receive Rs. 2 per month each as compensation for their time, and the Municipal Committee has renewed its grant for this purpose.

LIST OF STUDENTS OF THE N.I.S.M.C.W.

October 31st, 1899.

NAME.	RESIDENCE.	CLASS.	BY WHOM SUPPORTED.
M. English	Simla, Panjab	Medical.	School Scholarship.
M. Ghose	Ferozepore	"	Scotch.
E. Sohan Lal	Amritsar	"	C. E. Z. M.
R. Veerana	Amritsar	"	C. M. S.
L. Paul	Neemuch, Cen. India	"	Private Student.
S. James	Jhelum, Panjab.. .. .	"	American U. P.
R. Bibi	Delhi	"	Baptist Zenana M.
B. Rufus	"	"	" " "
J. Yaqub	Bhiani Hissar.. .. .	"	" " "
A. Roberts	Daska, Panjab	"	Ch. of Scotland M.
G. Sohan Lal	Chamha State	"	" " "
E. Fals	Bijnour, N. W. P. .. .	"	School Scholarship.
O. Parsick	Calcutta	"	Private Student.
M. Khazan Singh	Jalundhar	"	School Scholarship.
Kalwati P. Masih .. .	Rajputana	"	U. P. Ch. of Scot'nd
H. Paul	Agra	"	B. Z. M.
S. Sahib Dyal	Jandiala	"	School Scholarship.
P. Chowdhry	Calcutta	"	C.E.Z.M. Nutfield.
Indu Bannerji	"	"	"
Caroline Ali	Lucknow	"	School Scholarship.
C. Theophilus	Dera Ghazi Khan .. .	"	A. M. E. M. "
M. Townsend	Bareilly	"	School Scholarship.
B. Lowther	Allahabad	Compounder.	Mohan Bir "
G. Clegg	Mussoori, N. W. P. .. .	"	C. M. S.
A. Baldeo Sahai .. .	Ghaziabad	"	C. E. Z. M.
Marian Nasir	Narowal	"	Charlotte Hospital.
Maud Whitehead .. .	Sanawar	Nurse.	" " "
Gyasu Bibi	Delhi	"	" " "
C. Lowther.. .. .	Allahabad	"	School Scholarship.
M. Paul	Lucknow	"	" " "
C. Gouldsworth .. .	Sanawar	"	" " "
E. Govind Ram .. .	Kalka	"	" " "
C. Payne	Jhansi	"	" " "
M. Dubery.. .. .	Sanawar	"	" " "
G. McMullen	Mussoori	"	" " "
Azmat Bibi.. .. .	Ludhiana	"	" " "
Fazl Begam	Jhelum.. .. .	"	A. U. P.
E. Maya Das	Ferozepore	"	Private Student.
A. Williams	Dera Ismail Khan .. .	"	Pt. Stud't C.E.Z.M.
M. Gambier	Rajputana	"	U. P. Ch. of Scotland

STUDENTS WHO HAVE PASSED THE SCHOOL EXAMINATION AND ARE ENGAGED IN MISSION WORK.

NAME.	WHERE AT WORK.	CLASS.	BY WHOM EMPLOYED.
Miss K. Matthews .. .	Jhelum	Compounder.	American U. P.
Miss A. Patterson .. .	"	"	" " "
Miss H. Nuruddin .. .	Sialkote	"	" " "
Miss A. Shere Singh.. .	Narowal	Nurse.	C. E. Z. M. "
Miss G. Bartholomew	Ludhiana	"	Charlotte Hospital.
Miss H. Invoye.. .. .	Jhansi	"	American W. B.

SUBSCRIPTIONS AND DONATIONS

Received by the London Auxiliary Committee, October 1st, 1898, to
September 30th, 1899.

GENERAL FUND.		£	s.	d.
Anson, Mrs.		1	0	0
Beville, Mrs.		1	0	0
Bible Class, London City Mission Hall, Croydon, per Miss E. C. Reep.....		1	2	0
Boadle, Mrs.		1	0	0
Boadle, Mr. and Mrs. John		1	0	0
Bragg, Mrs.		0	5	0
Brodie, Dr. David		50	0	0
Brown, Mrs. G. W.		2	10	0
Brunot, Mrs., per Miss Draper.....		15	0	0
Bull, Miss		0	10	0
Candler, Miss.....		1	0	0
Cheyne, Mrs.....		2	0	0
Clift, Miss Mary		0	5	0
Eccles, W. Soltau, Esq.		2	0	0
Everett, Mrs., per Mrs. Young		0	5	0
F. H.		1	1	0
Feckété, Mrs.		0	3	3
Fisher, Mrs.		0	10	0
Ford, Mrs.		1	0	0
Frith, Mrs.		0	5	0
Friends, per Miss Adair		0	10	0
Friend, per Miss M. Clarke		95	0	0
Friend, per Miss Culverwell		5	0	0
Friends, Bristol, per Mrs. Naish		39	11	6
G.		4	0	0
Gardiner, Mrs.		1	1	0
Girlin, Mrs., and Smith, Miss, per Mrs. Young		0	7	6
Jackson, Mrs. Whitfield, per Miss Martyn		1	1	0
Johnson, H., Esq.		1	0	0
Luke iv. 40, per Miss M. Clarke		5	0	0
M.		0	2	6
Mackinlay, Major.....		0	10	0
Manser, Miss K.		0	2	0
Martin, per Miss —				
Bultery, Mrs.	£1	0	0	
Fletcher, Mrs		1	0	0
Matthews, Mrs		1	0	0
McLaren, Mrs.		1	1	0
Whitehorn, Mr. Jos.....		1	0	0
Master, Mr. and Mrs. C. G.		5	1	0
Maxwell, Dr.....		5	0	0
Norwich, per Mrs. Dodson and Miss Forrester—		1	1	0
Dashwood, Miss	£10	0	0	
F. P. H.		15	0	0
Perkins, Rev. H. E.		25	0	0
Potter, Miss S. G. (Collecting Card)		2	2	0
Priestley, Mr. and Mrs. C. W.		0	10	0
Readers of "The Christian," per Messrs. Morgan & Scott.....		2	0	0
Ricardo, Miss C.		1	0	0
Sale of Work, West Street, Rochdale, per Mrs. E. L. Taylor		1	0	0
Selincourt, Mrs. de		3	3	0
Shackleton, Miss A. R.		0	10	0
Shaw, Miss.....		1	0	0
Smorthwaite, Miss		0	13	0
Taylor, Mr. and Mrs. E. L.		0	5	0
Tritton, Mrs.		1	1	0
Vincent, Miss, per Medical Missionary Association		5	0	0
Weatherley, Mrs.		0	10	0
Wise, Mrs.		1	0	0
		0	10	0

£291 4 9

BUILDING FUND,

(For House for Members of Staff).

	£	s.	d.
Brodie, Dr. David	50	0	0
Culverwell, The Misses	1	4	0
Norwich, per Mrs. Dodson and Miss Forrester	22	10	0
Priestley, Mr. and Mrs. C. W.	1	0	0
	<u>£74</u>	<u>14</u>	<u>0</u>

FOR SUPPORT OF BEDS.

Grove House School, Croydon, per Mrs. A. H. Alexander	1	0	0
"Jessie" Bed, per Mrs. Dodson	10	0	0
	<u>£11</u>	<u>0</u>	<u>0</u>

SCHOLARSHIP FUND.

Culverwell, per the Misses—			
Culverwell, Mr. and Mrs. E. P.	£3	0	0
Culverwell, the Misses	3	16	0
Dunlop, Mrs.	0	2	6
Fowler, Mrs.	0	10	0
Heard, R. Lynn, Esq., M.D.	1	0	0
Kennan, Mrs.	1	0	0
Law, Miss	0	10	0
Monck, Mrs.	0	10	0
Smyly, Dr. and Mrs.	2	0	0
Stoney, Mrs. Bindon	1	0	0
Wilson, Mrs. Gordon	1	1	0
Wilson, Miss Hilda	0	10	6
		<u>15</u>	<u>0</u>
Norwich, per Mrs. Dodson and Miss Forrester—			
Jack, Miss	15	0	0
Ramsey, Miss E.	15	0	0
Stewart, Dr. and Mrs.	6	0	0
		<u>£51</u>	<u>0</u>

TOWARDS STAFF SALARIES.

Brixton Y.W.C.A., per Miss von Tunzelmann	10	0	0
Manchester Convention, per L. K. Shaw, Esq.	50	0	0
	<u>£60</u>	<u>0</u>	<u>0</u>

TOWARDS EXPENSES OF MEETING AT HAMPSTEAD.

Brown, Mrs. G. W.	1	0	0
G.	2	0	0
	<u>£3</u>	<u>0</u>	<u>0</u>

We are requested to state that, by an oversight, it was not stated in the last Report that, of the amount sent *direct* from Norwich (per Mrs. Dodson and Miss Forrester), £1 15s. was sent from the "Women Students' Bible Missionary Union, University College of Wales, Aberystwyth."

North India School of Medicine for Christian Women.

LONDON AUXILIARY COMMITTEE.

Statement of Receipts and Payments from October 1st, 1898, to September 30th, 1899.

Received.	£ s. d.	Paid.	£ s. d.
Balance, Oct. 1st, 1898.. .. .	80 19 6	Remitted to India	255 0 0
Subscriptions—		Salary paid in India	50 0 0
General Fund	£291 4 9	Passages and Outfits—	
Building Fund	74 14 0	Paid in London	£75 0 0
Hospital Beds	11 0 0	„ through Edinburgh Com. 75 0 0	150 0 0
Scholarship Fund	51 0 0	Goods and Freight	32 11 6
Salaries	60 0 0	Printing	14 14 9
Towards Expenses of Meeting at Hampstead	3 0 0	Expenses of Hampstead Meeting	2 7 0
	490 18 9	Postages and Charge on Cheques	1 1 6
Collection at Meeting, Hampstead	2 7 0	Balance—	
		In Bank	£68 8 6
		Cash in hand	0 2 0
			68 10 6
	£574 5 3		£574 5 3

24

Examined and found correct,
(Signed) C. G. MASTER.

November, 1899.

SUBSCRIPTIONS

Received in Edinburgh in 1899, to September 30th.

	<i>£</i>	<i>s.</i>	<i>d.</i>
Balance in hand	12	3	0
Blaikie, Miss Louie	0	7	6
Brown, Mrs. George	1	0	0
Burn, Mrs.	0	5	0
Bute, The Marquis of (Donation for Nurse)	2	0	0
Colclough, Rev. H.	0	10	0
Cowan, Mrs. Cameron	0	2	0
" Didote"	1	0	6
Drawing Room Meeting at 23, Belgrave Crescent	10	11	0
" " " 59, George Square	1	11	9
Findlay, Misses	1	0	0
Giffen, Dr. Grace	1	1	0
" Hope," per Edinburgh Medical Missionary Society	3	0	0
Hunter, Miss A. E.	1	0	0
" " (Collected by)	1	10	0
Jackson, Mrs.	1	0	0
" " (Collected by) —	<i>£</i> 0	2	6
Gibb, Mrs.	0	2	6
Innes, Miss	0	2	6
Lockhart Mrs.	3	0	0
Robarts, Mrs.	3	0	0
Rose, Miss	3	0	0
.....	6	7	6
Lawson, Miss	0	5	0
Macfie, Mrs.	0	2	6
Mackenzie, Mrs.	1	0	0
Mackie, Miss (Donation for Nurse)	1	0	0
McLaren, Mrs.	2	0	0
Macrae, Mrs. Horatio (Collected by)	0	2	6
Main, Mrs.	0	5	0
Methven, Miss H. A.	1	0	0
Millar, Mrs. (Donation for Missionary's outfit)	1	0	0
Miller, Miss	1	0	0
" " (Donation)	0	10	0
Mitchell, Mrs. Andrew	2	2	0
Muir, Sir William, K.C.S.I.	0	5	0
Nairn, Mrs.	5	0	0
Skinner, Mrs. H. (Donation)	1	0	0
Smith, General Nepean	0	5	0
Stevenson, Miss	0	10	0
Stuart, Mrs.	0	5	0
Walls, Miss	0	2	6
Wark, Miss	0	10	0
Wilson, Miss M. G. W.	1	0	0
" Miss S.	1	0	0
" " (Donation for Nurse)	1	0	0
.....	£65	13	9

Paid.

Nurse Grant's Passage	35	0	0
Extra Luggage	<i>£</i> 5	0	0
Journey from Bombay	5	0	0
Outfit	20	0	0
.....	30	0	0
Balance	0	13	9
.....	£65	13	9

Paid by London Committee.

Dr. A. M. Umpherston's Passage	35	0	0
Extra Luggage	<i>£</i> 5	0	0
Outfit	30	0	0
.....	35	0	0

Audited and found correct,

E. SARGOOD FRY, M.B.

*£*70 0 0

October 1899.

SUBSCRIPTIONS AND DONATIONS RECEIVED IN INDIA.

From November 2nd, 1898, to October 31st, 1899.

	£	s.	d.	R.	A.	P.	Totals. R. A. P.
For General Fund.							
Baptist Zenana Mission	50	0	0	736	5	0	
Foreign Mission Board of United Presbyterian Church of Scotland	50	0	0	741	5	0	
Manchester Convention—per London Committee—towards Salaries	50	0	0	745	10	1	
Y. W. C. A., Brixton per London Committee—towards Salaries.....	10	0	0	148	13	11	
Other Gifts, per London Committee.....	145	0	0	2162	15	8	
Per Edinburgh Committee	14	7	10	213	3	11	
„ Mrs. Dodson	55	0	0	817	7	1	
„ Rev. J. C. R. Ewing, D.D.—towards Salaries	120	0	0	1482	10	0	
Municipal Committee, Ludhiana. Grant towards Scholarships for Dais.....	—	—	—	150	0	0	
Per Miss H. M. Ashby, for Bible-woman Nurse	2	10	0	37	0	0	
Per Mrs. G. W. Brown	1	0	0	14	12	0	
Mrs. Banerjee.....	—	—	—	8	0	0	
Rev. C. M. Becker	—	—	—	10	0	0	
Hon. Mrs. Fiennes	25	0	0	365	0	2	
“Two Friends,” Forest Hill ..	10	0	0	148	13	4	
Per Mrs. Gardiner	—	—	—	50	0	0	
Mrs. Graham	1	0	0	15	0	0	
Miss Hewlett	—	—	—	100	0	0	
“Hope,” per Miss A. M. Pogson..(Sub.)	7	0	0	104	3	0	
Miss H. Invoye	—	—	—	6	0	0	
Miss H. Invoye	1	10	0	22	6	0	
Q. E. A. “In Memoriam” ..	—	—	—	21	0	0	
Miss Morris.....	—	—	—	10	0	0	
„ Matthews	—	—	—	20	0	0	
Mrs. F. J. Newton	—	—	—	73	0	0	
Mr. and Mrs. Christie Reid....	—	—	—	8	0	0	
Miss Sharp	—	—	—	—	—	—	8211 9 2
For Scholarship Fund.							
American United Presbyterian Mission. Two Scholarships for two years.....	80	0	0	1219	8	9	
Per Mrs. Crawford, Meerut.....	27	5	0	412	8	0	
„ London Committee, the Misses Culverwell	15	13	6	233	5	0	
„ „ „ other gifts	27	0	0	401	13	7	
„ „ „ Edinburgh Auxiliary Branch of Women's Association of Foreign Missions	20	0	0	297	10	9	
Mrs. Bonnerjee	—	—	—	120	0	0	
							2684 14 1
For Hospital Fund.							
Per London Committee for support of Beds	6	0	0	89	4	10	
„ Mrs. Dodson	30	0	0	447	10	9	
„ Miss Ashby.....	—	—	—	75	0	0	
Railway Mothers' Meeting, Red Hill, for support of Beds.....	5	0	0	73	12	0	
Per Miss Hope. Baptist Church Y.P.S.C.E., Red Hill, for Hospital Expenses	1	0	0	15	0	0	
Freda Battye	—	—	—	1	0	0	
Mrs. Mukerjee	—	—	—	10	0	0	
Miss Morice	10	0	0	150	0	0	
							861 11 7

For Special Objects.

1. <i>A Stove and Sterilizer</i> , the Misses Teage	5	0	0	75	0	0
2. <i>Evangelistic Work in Hospital</i> . Railway Mothers' Meeting, Red Hill . . .	2	0	0	28	10	0
3. <i>A House for Leper Evangelist</i> . Mission to Lepers, per W. C. Bailey, Esq.	5	0	0	73	0	0
4. <i>A Poison-cupboard and Model</i> , per W. Le Rossignol, Esq.	—			50	0	0
						225 10 0

For Building Funds.

1. <i>House for Doctors</i> .						
Per London Committee	51	0	0	759	1	1
„ Miss Dodson, M.D., Miss Hillhouse	—			10	0	0
Col. Scott	—			25	0	0
“Of Thine Own”	5	0	0	75	0	0
						869 1 1
2. <i>Memorial Hospital</i> .						
“In Memoriam”	—			1064	7	11
“S. P.”	14	0	0	207	15	6
“In Memoriam”	70	0	0	1042	0	0
“A Friend”	—			10	0	0
Hon. Mrs. Waller	—			10	0	0
						2334 7 5
3. <i>Boundary Wall for Students' Recreation Ground</i> .						
Per Edinburgh Committee	7	0	0	103	12	5
						103 12 5
Total						Rs. 15292 1 9

TOTAL AMOUNT RECEIVED THROUGH AUXILIARY COMMITTEES.

	£	s.	d.	R.	A.	P.
London Committee	305	0	0	4540	15	8
Edinburgh „	21	7	0	317	4	0

TREASURER'S REPORT.

In presenting the accounts for this year I would like to call special attention to one or two points.

The first is one of much encouragement—viz. : that in both the *General* and *Scholarship Funds* there is a larger balance in hand at the close of the year than there was at the commencement, and this in spite of the fact that our expenses have been greater ; and for this we would ask you to join us in thanking God who has so abundantly supplied our need : and we, as a Committee, would thank you all, our “true yoke-fellows,” who have been instrumental in bringing about this happy result.

An analysis of the accounts shews that our actual *receipts* in the GENERAL FUND this year were Rs. 14630, as against Rs. 9841 in the preceding year, whilst our *expenses* were Rs. 12553 as against Rs. 11308. We trust that during the

coming year the receipts will continue to keep pace with the expenditure, which will undoubtedly be on an increased scale.

Turn again to the accounts, and you will find that for the working expenses of the Hospital we have not a penny in hand, whilst the *Building Fund* for the *Doctors' House* shews an actual deficit,—the foundations are laid and *wait* for the walls whilst we wait for funds. Put these two facts over against two statements in the Report, one, announcing the opening of the Memorial Hospital, and the other, the gladly welcomed increase in the Staff, and you will realize how urgent is the need of speedy and unstinted help for these two Funds.

The need is "*great*" but it is not "*large*." Only £620 to complete a modest dwelling for the Staff,—who are now crowded in the School building in a way that must soon tell seriously on their health,—and about £800 per annum for the working expenses of a Hospital of 70 beds and its accompanying out-patient department.

A. M. ANDREWS.

THE FOLLOWING GIFTS ARE GRATEFULLY ACKNOWLEDGED.

- Operating Table from Mr. Turner.
 Dolls, Bandages and Eye Shades, from the Sisters of the Royal Infirmary, Manchester.
 Locked Cupboard for Poisons ; Model of Ear. Per W. Le Rossignol, Esq., D.S.
 Old Linen and Bottles, from Mrs. Tupper.
 " " from Miss Fox.
 " " from Mrs. Stephen-Thomas.
 Oil Stove for Hospital, from Miss Greenfield.
 Flower Seeds for Garden, from Miss K. Greenfield.
 Donation for Oil Stove and Sterilizer, from Miss Teague.
 " Blankets, from a Friend.
 Clothing for Hospital Patients, from Working Party, Norwich.
 Eucalyptus Oil, from Miss Kidley.
 Dolls and Clothing, from Brixton Y.W.C.A., per Miss von Tunzelmann.
 Quilts and Groceries, from Mrs. G. W. Brown.
 Clothing, Towels, Bandages, &c., from Children's Medical Missionary Association, per Miss A. R. Butler.
 Dolls, from Friends, per Miss Culverwell.
 Bottles, from Mrs. Massingham.
 Quilt, from Work Meeting, Whitehaven, per Mrs. Sands.

Scholarship Fund.

Receipts.	R.	A.	P.	Expenditure.	R.	A.	P.
Balance in hand November 2nd, 1898	2264	11	10	Transferred to General Fund on account of Expenses of Scholarship-holders	2136	6	0
Subscriptions received	2664	14	1	Balance in hand	2813	3	11
	4949	9	11		4949	9	11

Hospital Fund.

Receipts.	R.	A.	P.	Expenditure.	R.	A.	P.
Balance in hand November 2nd, 1898, for "Support of Beds"	437	5	3	Hospital Furniture and Bedding	268	8	6
Subscriptions received for "Support of Beds"	685	11	7	Transferred to General Fund for Medicines purchased in India and England	500	0	0
Balance in hand November 2nd, 1898, for "Hospital Furnishing"	8	10	9	General Expenses of Hospital	667	4	9
Transfer from General Fund for "Hospital Furnishing"	128	1	8				
Donations for General Expenses of Hospital	176	0	0				
	1435	13	3		1435	13	3

Funds for Special Objects.

Receipts.	R.	A.	P.	Expenditure.	R.	A.	P.
1. Stove and Sterilizer—Transfer from General Fund (in which the donation of £5, noted above, was amalgamated last year by error)	81	4	0	1. Cost of Stove and Sterilizer, \$22 50	Rs. 67	8	0
2. Evangelistic Work in Hospital	Rs. 28	10	0	Carriage of Do.	13	12	0
3. House for Leper Evangelist	73	0	0	2. In hand for Evangelistic Work	28	10	0
	101	10	0	3. " House for Leper Evangelist	73	0	0
4. For Poison-cupboard and Model	50	0	0	4. By Purchase of Poison-cupboard and Model	101	10	0
	232	14	0		50	0	0
	232	14	0		232	14	0

Building Funds.

1.—HOUSE FOR DOCTORS.

Receipts.	R. A. P.	Expenditure.	R. A. P.
Balance in hand, November 2nd, 1898	152 8 0	Erection of Out-houses	55 12 0
Subscriptions and Donations	869 1 1	Payments to Contractor for Foundations.....	1150 0 0
By Deficit	184 2 11		
	<u>1205 12 0</u>		<u>1205 12 0</u>

2.—MEMORIAL HOSPITAL.

Receipts.	R. A. P.	Expenditure.	R. A. P.
Balance in hand, November 2nd, 1898	5477 8 7	Payments to Contractor.....	7492 0 0
Subscriptions and Donations	2334 7 5	Balance in hand	320 0 0
	<u>7812 0 0</u>		<u>7812 0 0</u>

3.—BOUNDARY WALL FOR STUDENTS' RECREATION GROUND.

Receipts.	R. A. P.	Expenditure.	R. A. P.
Subscriptions from Edinburgh	103 12 5	Payments to Contractor for putting up Wall	129 0 0
By Deficit	25 3 7		
	<u>129 0 0</u>		<u>129 0 0</u>

4.—WING OF SCHOOL BUILDING.

Receipts.	R. A. P.	Expenditure.	R. A. P.
Balance in hand, November 2nd, 1898	1255 15 0	Payments for Building Wing Out-houses.....	1255 15 0
	<u>1255 15 0</u>		<u>1255 15 0</u>

5.—INFECTIOUS WARD.

Receipts.	R. A. P.	Expenditure.	R. A. P.
Balance in hand, November 2nd, 1898	45 14 7	Balance in hand, October 31st, 1899	45 14 7
	<u>45 14 7</u>		<u>45 14 7</u>

Balance Sheet.

In Hand.				Deficit.			
	R.	A.	P.		R.	A.	P.
General Fund	2687	7	8	<i>Building Funds.</i> —1. House for Doctors	184	2	11
Scholarship Fund	2813	3	11	3. Boundary Walls for Students' Recreation Ground	25	3	7
<i>Building Funds.</i> —2. Memorial Hospital	320	0	0		<hr/>	<hr/>	<hr/>
5. Infectious Ward	45	14	7		2:9	6	6
Funds for Special Objects	101	10	0	Total Balance in hand	5758	13	8
	<hr/>				<hr/>		
	5968	4	2		5968	4	2
	<hr/> <hr/>				<hr/> <hr/>		

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(Signed) A. M. ANDREWS,
Hon. Treas. N.I.S.M.C.IV.

(Audited) E. M. WHERRY.

PROSPECTUS

OF THE

North India School of Medicine for Christian Women.

1900=1901.

SESSIONS.

SUMMER SESSION	...	April 16th to July 15th.
VACATION	... ..	July 16th to October 15th.
WINTER SESSION	...	October 16th to March 31st.
VACATION	... ..	April 1st to April 15th. and ten days at Christmas.

This School was founded in 1894 by Dr. Edith Brown, in conjunction with a Committee composed of medical and educational missionaries and others who realized the need of providing Medical training combined with the influences of a Christian Home for the Christian Women of India. Its primary object is to train such women as desire to engage in Zenana Medical Missions, and to fit them to be medical missionaries to their country-women.

It has received the co-operation of some of the leading Missionary Societies, and has also been recognized by Government as a School of Medicine.

The rapid increase in the number of the Students testifies that the School is appreciated by those for whom it was designed; and the constant application for trained workers shows both the great need of such an Institution and the confidence of our fellow missionaries in the instruction given.

North India School of Medicine for Christian Women.

STAFF.

Principal—Miss E. M. BROWN, L.R.C.P. and S. Ed., M.D. (Brux).
Certificated Student of Girton College, Cantab. (Honors Tripos
in Natural Sciences, 1885).

Vice-Principal—Miss FULLERTON, M.D., late Physician in charge, and
Superintendent of the Nurses' Training School, of the
Women's Hospital, Philadelphia; Member of the American
Medical Association, the Pennsylvania State Medical
Society and the Philadelphia Medical Society.

LECTURERS AND DEMONSTRATORS.

<i>Anatomy</i> ... ..	... }	Miss THORNETT, L.S.A. London and
<i>Practical Anatomy</i> ... ..	... }	L.M. Rotunda.
<i>Physiology</i> ... ..	... }	Miss UMPHERSTON, L.R.C.P. and
<i>Practical Physiology</i> ... ..	... }	S. Ed.
<i>Chemistry</i> ... ..	... }	Miss DODSON, M.D.
<i>Practical Chemistry</i> ... ..	... }	Miss DODSON, M.D.
<i>Materia Medica</i> ... ..	... }	Miss BROWN, M.D.
<i>Therapeutics</i> ... ..	... }	Miss DODSON, M.D.
<i>Practice of Medicine</i> ... ..	... }	Miss UMPHERSTON, L.R.C.P. and
<i>Pathology</i> ... ..	... }	S. Ed.
<i>Forensic Medicine</i>... ..	... }	Miss THORNETT, L.S.A.
<i>Midwifery</i> ... ..	... }	Miss FULLERTON, M.D., Miss DODSON,
		M.D., Miss BROWN, M.D.
<i>Gynaecology</i> ... ..	... }	Miss FULLERTON, M.D., Miss
		BROWN, M.D.
<i>Practice of Surgery</i> ... ..	... }	Miss THORNETT, L.S.A.
<i>Ophthalmic Surgery</i> ... ..	... }	Miss BROWN, M.D.
<i>Operative Surgery</i> ... ..	... }	Miss THORNETT, L.S.A.
<i>Operative Midwifery</i> ... ..	... }	Miss FULLERTON, M.D., Miss
		BROWN, M.D.
<i>Practical Pharmacy</i> ... ..	... }	Miss A. POGSON.
<i>Curator of Museum</i> ... ..	... }	Miss DODSON, M.D.

MEMORIAL HOSPITAL.

<i>Superintendent</i> ... ..	... }	Miss FULLERTON, M.D.
<i>Vice-Superintendent</i> ... ..	... }	Miss DODSON, M.D.
<i>Visiting Physician</i> ... ..	... }	Miss THORNETT, L.S.A.
<i>Visiting Surgeons</i> ... ..	... }	Miss BROWN, M.D.
	... }	Miss DODSON, M.D.
<i>Registrar</i> ... ..	... }	Miss UMPHERSTON, L.R.C.P. and S.
<i>Sister in Charge</i> ... ..	... }	Miss JESSIE GRANT, L.S.O.

MEMBERS OF THE MANAGING COMMITTEE.

Rev. U. S. G. JONES ... ..	... }	<i>President.</i>
Mrs. WHERRY ... ..	... }	<i>Vice-President.</i>
Mrs. E. P. NEWTON ... ..	... }	<i>Secretary.</i>
Miss GREENFIELD ... ..	... }	<i>Treasurer.</i>
Mr. WYLIE ... ..	... }	<i>Superintendent and Vice-Superintendent</i> <i>ex-officio.</i>

CHARLOTTE HOSPITAL, LUDHIANA.

Superintendent—Miss GREENFIELD.

By the kind permission of Miss Greenfield, students of the School receive part of their practical instruction at the Charlotte Hospital and the Dispensaries in connection with it.

MEDICAL OFFICERS.

<i>Physician and Surgeon</i> ... ..	... }	Miss BROWN, M.D.
<i>Assistant Physician and Surgeon</i> ... ..	... }	Miss DODSON, M.D.

CIVIL HOSPITAL.

Students of the School are kindly allowed to attend Operations and Post Mortem Examinations at the Civil Hospital.

MEDICAL OFFICERS.

Civil Surgeon ... FATEH CHAND, M.D., B.S., &c.
Assistant Surgeon ... LALA BRIJ LAL, L.M.S.

ADVICE TO STUDENTS.

Any intending Medical Student is advised to consider the following points before she applies :—

(a.) If her aim in studying medicine is to use it as a means of spreading the Gospel.

(b.) If circumstances will allow her to spend four or five years in study. She must remember that failure in any examination will delay her probably six months.

(c.) If her previous education has been such as to enable her to undertake a difficult course of study— and whether her knowledge of English is such as to enable her to do so in English.

(d.) If her health will probably stand the strain of severe and prolonged work.

Students may enter for any one of the following courses of study, which are given in English and in Urdu :—

I. FOR MEDICAL STUDENTS.

This course extends over four years and qualifies for Licentiate of the S.M.C.W. (English or Urdu).

Before entering on the course in English, students must have passed the Entrance Examination of some University. Students who have passed the Middle School Examination can enter for the course in Urdu and will be allowed to present themselves for the Examination for Hospital Assistants, held in Lahore. It should be understood that the course of study given in English is more difficult than that given in Urdu, and for this reason, it is necessary that the preliminary education of those entering for the course in English should be very thorough.

As soon as arrangements can be made to satisfy the requirements of one of the Universities, a five years' course of study will be given (in English only) so that students of this school may be able to take a University degree. Before entering upon this course students must have passed the F.A. Examination.

2. FOR COMPOUNDERS.

This course extends over two years. Before entering upon it students must have passed at least the Middle School Examination, or an equivalent examination given by the School. At the end of two years' study students must present themselves for an examination given by the School. Successful students will become Certificated Compounders of the S.M.C.W.

3. FOR NURSES.

This course extends over two years, and successful students become Certified Nurses of the S.M.C.W. Nurses studying Midwifery also, must allow two months extra for practical Midwifery.

4. FOR DAIS.

This course extends over two years, and dais are prepared for the Government Examination in Midwifery, which is held at Lahore in March.

ADMISSION TO THE SCHOOL.

Candidates should be at least 17 years of age. (The Government Examination in Midwifery cannot be taken before the candidate has completed her 20th year).

Candidates must be decided Christians, and those holding scholarships must undertake to work in some Protestant Mission to the Heathen after the completion of their course of study.

Missionary Societies sending students to be trained must communicate with the Principal, sending full particulars as to the course of study for which they wish the student to enter—the language in which she will study and her age; and the application must be accompanied by a certificate of good character and of health, and by copies of any Examination certificates she holds.

Students applying themselves for admission or for scholarships, must, *in addition*, send testimonials as to Christian character, from three persons (of whom one should be a Minister or Missionary) who are well acquainted with them.

Candidates, if found suitable in all respects, will be admitted on two months' probation. At the end of two months an examination will be held, on the passing of which probationers will be admitted as students of the school.

For any grave offence, including debt or insubordination, students may at any time be suspended by the Principal and Teaching Staff, pending the decision of the General Committee.

FEES.

Full fees are 20Rs., or with English extras 30Rs. per month. These fees include board, tuition and the use of the school library, but not travelling expenses, clothes, pocket money, nor washing.

Any Society or individual contributing £15 yearly to the Scholarship Fund, has the right to a free scholarship for one pupil. A scholarship of £20 will include English extras.

Missionary Students paying their own fees, or paid for by individual Missionaries, will be received on payment of reduced fees—*viz.*, 10Rs. per month (summer holidays excluded), or 20Rs. per month if English extras are required.

Every Society contributing £50 yearly to the General Fund is allowed, in addition to appointing a member as their representative on the General Committee, to send three students at these reduced rates, *viz.*, 10Rs. and 20Rs. per month.

These reduced fees include board and tuition, but neither the use of text books, travelling expenses, clothes, pocket money, nor washing. Students received on reduced fees must either provide their own text books, or subscribe 5 Rs. monthly (50 Rs. per annum) to the school library if studying in English, or 2 Rs. 8 As. monthly (25 Rs. per annum) if studying in Urdu. Students not subscribing to the library must purchase all the necessary text books, a list of which can be obtained from the Secretary.

All Medical Students must purchase their own stethoscopes, pocket-cases, etc., etc., required for clinical work. (They may be obtained at wholesale rates through the School). Examination fees must be paid by the students.

All fees must be paid in advance. If any student be withdrawn from the School before the completion of her course of study, three months' notice must be given to the Principal or three months' fees must be paid.

Every student will be required to deposit one rupee at the beginning of each term as a security for breakages, the money to be returned at the end of the term if not forfeited.

SCHOOL SCHOLARSHIPS.

A few Scholarships are awarded to suitable candidates on the result of a competitive Examination held in the Spring. Students holding School Scholarships are required to sign a legal agreement promising to work, after the completion of their studies, in some Protestant Mission to the heathen, approved of by the School, for a certain number of years, being one year more than the number of years during which they held the Scholarship.

Should the student be withdrawn from the School before the completion of her studies for any other reason than ill-health (as certified by the doctors of the School) three months' notice must be given to the Principal and the whole amount of the Scholarship received by the student up to that time must be refunded to the School. Should the student fail to complete the three or five years of service agreed to in some Protestant Mission to the heathen for any other reason than ill-health, (as certified by a doctor), she must refund the total amount of scholarship received by her, deducting one-third or one-fifth of that sum, respectively, for every year of service completed.

COURSE OF STUDY FOR MEDICAL STUDENTS.

FIRST AND SECOND YEAR.

Summer Session.—Osteology, Anatomy of Organs, Pharmacy, Bandaging, Minor Surgery, and Out-patient work every year, and Materia Medica, Chemistry, Physiology, alternate years.

Winter Session.—Anatomy, Practical Anatomy, every year. Chemistry, Materia Medica, Physiology, and Practical Physiology, alternate years.

Examinations will be held at the end of the first and second years.

THIRD AND FOURTH YEARS.—Pathology, Medicine, Surgery, Forensic Medicine and Toxicology, Gynæcology, Midwifery, Diseases of the Eye and Ear. Also eight months' surgical and eight months' medical in-patient posts, and out-patient work, together with the administration of at least ten cases of Anæsthetics and the conduct of at least twenty-five cases of Midwifery.

At the end of the fourth year an Examination will be held in these subjects by Examiners appointed by the Committee, and successful students will become Licentiates of the S.M.C.W. Students who have passed the Anglo-Vernacular Middle Examination before entering the School and have attended this course will be allowed to present themselves for the Examination for Hospital Assistants, held in Lahore.

Students holding Hospital posts will only be able to take part of the School Vacations.

Clinical Instruction is given at the Memorial Hospital, the Charlotte Hospital, and occasionally at the Civil Hospital.

The Memorial Hospital at present contains 66 beds, and has a Dispensary attached.

The New Hospital Wing last year had 167 in-patients and 43 operations.

The Charlotte Hospital contains 30 beds. The number of in-patients last year was 519, major operations 239, minor 819.

The Civil Hospital has 40 beds.

COURSE OF STUDY FOR COMPOUNDERS.

FIRST YEAR.—Elementary Anatomy, Elementary Physiology, Chemistry, Materia Medica, Midwifery, Bandaging, Minor Surgery, and practical lessons in Compounding.

SECOND YEAR.—Hygiene, Toxicology, Antiseptics, and Anæsthetics, with the administration of at least six cases. The care of instruments. Practical work in the Dispensary, and the conduct of at least 25 cases of Midwifery. At the end of the second year students will take an examination given by the School in the above subjects, and can go up for the Government Midwifery Examination held in Lahore in March.

Successful Students will become Certificated Compounders of the S.M.C.W.

Compounders will not be able to take the whole of the School Vacations. Any student exceeding the leave allowed will be required to make up double the time lost before receiving her certificate.

COURSE OF STUDY FOR NURSES.

The Nurses attend courses of lectures in Nursing, Elementary Anatomy and Physiology, Minor Surgery, Bandaging, Hygiene, the administration of Anæsthetics and sick-cookery. They receive their practical training in the Charlotte Hospital, or at the Hospital Wing of the School, and successful students become certificated Nurses of the S.M.C.W.

Nurses are allowed one month's vacation. Any student exceeding the leave allowed will be required to make up double the time lost before receiving her certificate.

PRACTICAL MIDWIFERY.

Extra practical training in Midwifery is kindly provided by Miss Hewlett, who allows the students to attend the in- and out-patient Maternity Department of the St. Catherine's Hospital in Amritsar. (The total number of Midwifery cases last year was over 1,400)

MEMBERS OF GENERAL COMMITTEE.

President—Rev. J. C. R. EWING, D.D., Principal of the American Presbyterian Christian College, Lahore.

Vice-President—

Miss CARLETON, M.D., Amer. Presb. Mission Ambala.

D. N. DATTA, Esq., M.D., Civil Surgeon, Hoshiyárpore.

Miss FARRER, M.B., B.S., Baptist Zenana Mission, Bhiwáni.

* Miss GREENFIELD, S.F.E., Superintendent of Zenana and Medical Mission. and of the Charlotte Hospital, Ludhiana.

* Miss HEWLETT, C.E.Z.M., Superintendent of St. Catherine's Hospital and of the School of Midwifery, Amritsar.

WILLIAM HUNTLEY, Esq., M.A., M.D., B.Sc., Scotch U.P. Mission, Rájputána.

* Mrs. JOHNSON, M.D., Amer. U.P. Mission, Jhelum.

Miss KEAY, Z.B.M.M., Principal of Christian Girls' School, Lahore.

* Miss MARSTON, M.D., Amer. Presb. Mission, Lahore.

Mrs. F. J. NEWTON, „ „ Ferozepore.

* Miss SHARP, C.E.Z.M., Amritsar.

Miss THOBURN, Amer. Episcopal Methodist Mission, Principal of Women's College and High School, Lucknow.

Rev. COLIN VALENTINE, LL.D., F.R.C.S.E., Principal of Medical Missionary Training Institute, Agra.

Miss WHEELER, M.D., C.E.Z.M., Quetta.

Honorary Treasurer—* Miss ANDREWS, S.F.E., Ludhiana.

Recording Secretary—D. N. DATTA, Esq., M.D.

Corresponding Secretary—Miss GREENFIELD.

The Executive Committee consists of all those whose names are marked with an asterisk, together with the Members of the Staff.

AUXILIARY HOME COMMITTEES.

LONDON COMMITTEE.

- | | |
|---|--|
| <p>* Mrs. G. W. BROWN.
 * Miss M. W. BROWN.
 * Miss A. R. BUTLER.
 * Mrs. PERCY FLEMMING, M.D.,
 Lond.
 * Mrs. GARDINER.
 * Mrs. C. G. MASTER.
 Miss MAYNARD.
 * Mrs. GODFREY SAUNDERS.
 Rev. F. H. BARING.
 Sir CHARLES BERNARD.
 ALBERT CARLESS, Esq., M.S.
 Lond., F.R.C.S.
 W. COLDSTREAM, Esq.</p> | <p>* W. SOLTAU ECCLES, Esq.,
 M.R.C.S.
 * T. JOHNSTON ENGLISH, Esq.,
 M.D.
 A. PEARCE GOULD, Esq.,
 F.R.C.S.
 * JAMES L. MAXWELL, Esq., M.D.
 Rev. F. B. MEYER.
 Surgeon-Major MORPHEW.
 Rev. Preb. W. II. WEBB-PEPLOE.
 Rev. H. E. PERKINS.
 * HEYWOOD SMITH, Esq., M.A.,
 M.D., Oxon.
 * Dr. HENRY SOLTAU.</p> |
|---|--|

Hon. Treasurer—C. G. MASTER, Esq., 25, Oxford Square, London, W.

Hon. Secretary—Miss MABEL W. BROWN, 120, St. James' Road,
 W. Croydon, Surrey.

* Members of Executive Committee.

EDINBURGH COMMITTEE.

- | | |
|---|---|
| <p>Dr. GRACE GIFFEN.
 Mrs. W. S. GREENFIELD.
 Mrs. JACKSON.
 Mrs. DUNCAN McLAREN.
 Mrs. HORATIO MACRAE.
 Miss E. G. MILLER.</p> | <p>Mrs. R. SIMSON.
 Mrs. SOMERVILLE.
 Miss S. WILSON.
 Rev. E. C. DAWSON, M.A.
 Dr. SARGOOD FRY.
 Prof. GREENFIELD, M.D.
 Prof. A. R. SIMPSON, M.D.</p> |
|---|---|

Hon. Secretary—Miss S. WILSON, 7, Great Stuart Street, Edinburgh.

Hon. Treasurer—Miss E. G. MILLER, 59, George Square, Edinburgh.

North India Medical School
for Christian Women.

Appeal from Ludhiana

**FOR MEDICAL
WORKERS.**



TO THE _____
Student Volunteers.

MEMBERS OF GENERAL COMMITTEE.

- President*—Rev. J. C. R. EWING, D.D., Principal of the American Presbyterian Christian College,
Lahore.
Miss CARLETON, M.D., Amer. Presb. Mission, Ambala.
D. N. DATTA, Esq., Civil Surgeon, Hoshiarpore.
Miss FARRER, M.B., B.S., Baptist Zenana Mission, Bhiwani.
* Miss GREENFIELD, S.F.E., Superintendent of Zenana and Medical Mission, and of the Charlotte
Hospital, Ludhiana.
* Miss HEWLETT, C.E.Z.M., Superintendent of St. Katherine's Hospital and of the School of
Midwifery, Amritsar.
WILLIAM HUNTLEY, Esq., M.A., M.D., B. S.C., Scotch U.P. Mission, Rajputana.
* Miss JOHNSON, M.D., Amer. U.P. Mission, Jhelum.
Miss KEAY, Z.B.M.M., Principal of Christian Girls' School, Lahore.
* Miss MARSTON, M.D., Amer. Presb. Mission, Lahore.
Mrs. F. J. NEWTON, " " " Ferozepore.
* Miss SHARP, C.E.Z.M., Amritsar.
Miss THOBURN, Amer. Episcopal Methodist Mission, Principal of Women's College and High
School, Lucknow.
Rev. COLIN VALENTINE, LL.D., F.R.C.S.E., Principal of Medical Missionary Training Institute,
Agra.
Miss WHEELER, M.D., C.E.Z.M., Quetta.

Hon. Treasurer—*Miss ANDREWS, S.F.E., Ludhiana.

Hon. Secretary—*Miss E. M. BROWN, M.D.

The Executive Committee consists of all those whose names are marked with an asterisk, together with the Members of the Staff.

Compliments of A. M. Fullerton, M.D.

NORTH INDIA SCHOOL OF MEDICINE FOR CHRISTIAN
WOMEN.

Ludhiana, Punjab.

Nov. 23rd, 1899.



To the STUDENT VOLUNTEERS.



DEAR FRIENDS,

While you are gathered together for your International Conference, we desire to bring to your notice a work in which we feel sure you will be interested, viz., that of the training in India of Christian girls who have volunteered to devote their lives to work for the Master among the sick women and children of their own country.

We are none of us able to leave our work to come and tell you about it, but we pray that the Master may use these few lines to rouse your interest, your prayers, and your help on our behalf.

This School is the *only Christian Medical School* for women in the whole of India. It was founded, because all the Missionaries of the Punjab felt the great necessity of keeping the Christian girls of India under Christian influence during their course of Medical training, and also of providing a School where they could receive a thorough Medical training without being obliged to study with heathen and Mahommedan students.

While in training they learn to take part in evangelistic work among the women, and our great desire is that healing of the bodies

and care for the souls of their patients may always go hand in hand.

We have now 21 Christian girls who have come here to study Medicine. Of these, 8 are in their 4th or 5th year of study, and will (D.V.) go to work in various places under various Societies next Spring.

(The Societies for whom these 8 are training, are C.M.S., C.E.Z.M., Ch. of Scotland Mission, Baptist Zenana Mission, American United Presbyterian Mission, and the Canadian Mission; and the probable stations are, we believe, Jhelum, Gujrat, Narawal, Neemuch, Multan, Bhiwani and Delhi).

Our work is inter-denominational. Any Christian girl who has passed the necessary preliminary examinations, and who declares her purpose to train for Mission work, may enter the School.

In addition to the 21 Medical Students, we have 4 studying Compounding and 16 training as Nurses.

The School has only been opened about $4\frac{1}{2}$ years, but the Government has already allowed our students to present themselves for the Government Examinations in Lahore, after their course of Medical Study or of Obstetrics is completed, and we hope that in a short time the Lahore University will also open its examinations to us.

Our present Staff consists of five Doctors and one Nursing Sister.

We need three more ladies, members of the Staff, one a Chemist (with a Diploma), or B. Sc., who will under-

take the teaching of Chemistry, Compounding, and Materia Medica; **and two Doctors**, one of whom would undertake to teach Anatomy, and the other, Medicine and Therapeutics.

Some one of you may have just these qualifications and want to use them for the Master. You could not do better than to give us five years to help us fit these young students for work.

Or, if you have not these qualifications and are not able to come, you may be able to send us some one as your substitute.

We have the use of over one hundred beds for Clinical work, and of these, sixty-six are to be supported by the School, but we have only £50 promised towards this. £10 a year will support one

bed. £15 yearly will give a Scholarship to one Student, £120 will support a member of the Staff.

Our School is new, and we have many wants. Gifts are needed for building and furnishing the Operating Theatre and Dispensary at our new Hospital, also for building special wards for Midwifery cases, Eye Diseases and Incurables.

Donations or Subscriptions may be sent to the Hon. Treasurer, MISS ANDREWS, Ludhiana, Punjab, or to the Treasurers of the Auxiliary Committees.

Applications for appointment on the Staff should be made to the Secretary of either the London or the Edinburgh Committee.

Further particulars may be obtained from the Principal of the School, DR. EDITH BROWN, Ludhiana, or from the members of the Auxiliary Committees.

Trusting that you will remember our young Christian Student Volunteers in prayer and that you may be ready to help us.

I remain, on behalf of the School,

Yours sincerely,

EDITH M. BROWN.



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EXTRACTS FROM DIARY OF REV. JOHN C. RANKIN, D. D.

December 21st., 1840.

Hoogly River, 10 miles below Kodgeroe.

This day came in sight of the shores of Asia, and began to have intercourse with that class of my dying fellow men with and for whom I am to labour all my days. With a view of preserving a history of my operations with them, as well as for my own spiritual improvement.

I now commence anew my diary, the first entry in which shall be this: Lord here thou has brought me to see heathen shores, and now take and use me for thy glory wherever and however it may please thee to employ or dispose of me. I desire to have no will of my own but that in all things both small and great, God's will may be done. Will the Lord give me grace both to live and to die for his glory! Lord let me not by any circumstance or by the sinfulness of my heart be led to forget that I am thine in an everlasting covenant, sealed by the blood of Jesus Christ.

Received letters from the brethren in North India, welcoming us to this land, and giving direction to us how to proceed. May the Lord prosper them all in their labours, and make us a blessing to them and to the dying millions who live in this heathen land!

22nd.

Advanced above Calpee. Today for the first time placed my feet on Asiatic shores. Went on shore with Brothers Owen and Norman and walked half a mile to a small native village. Could not speak a word in their language and as they manifested strong unwillingness, did not enter any of their houses. Oh that I were able to preach to them the gospel of peace! May the Lord help me to learn and give me a heart to proclaim the truth to them in love and simplicity. Poor souls, how many of them must go down to death without hearing of a saviour. Was not much disappointed at their appearance or at the character of the soil. Land low and alluvial. The rice is just ripe.

24th.

Arrived within 3 miles of Calcutta. For the last few days my mind has been much occupied in peering up and in seeing new things. God has brought me into a very beautiful country, but into one of great impurity and degradation, physical, intellectual and religious. Have had an interview with our sailors to-night. It pains my heart to see those for whom I have been labouring and especially those of whom I had hoped better things careless of their immortal souls. Some who once bid fair are now hopeless cases. May God in his infinite mercy smile on them yet, and save them from wrath. With him I leave them. I feel that my conversation with them has been fearfully solemn. But I can appeal to God that as far as in me lay, I have not failed to declare unto them the whole counsel of God, find sweet peace in casting all upon God. I have much for which to repent. Pride, envy, self-confidence, distrust of God, of all these and many more I have been guilty. But I trust in God for pardon.

20th. Morning.

Landed in this great city on yesterday at 12 o'clock. Find friends very kind in providing for our wants. May the Lord's name be praised for all his mercies. No good comes without his directing hand. In all that, we can say let his name be praised and his grace adored.

Owing to the situation we were in was obliged to spend Christmas day without thinking much about the object of it. Glorious day indeed and well worthy of commemoration that introduced the blessed Saviour to the world. Would that it were not made an occasion of frivolity and sensual indulgence. The day is worthy of a special observance, although we know it is not really the birthday of Christ.

Rooply River, Jan. 20th, (1841)

Pressure of business has prevented me from writing for some days. Find that this pressure exerts an unfavorable influence on my spiritual character. Now prone to wander! Now easily diverted from the great good. Now un sanctified my nature. What wonder that I am not out off! Have begun to study the Hindustanee and Hindoo languages. Oh that God may enable me to acquire them! My memory is treacherous. Today for the first time went alone into a native village to distribute tracts. Found some unwilling to receive them, and disposed to sneer. Others were willing to read. May the Lord bless his word. Today for the first time saw a Car of Juggernaut, fixed on sixteen wheels, with artificial horses. It is moved only once in three years, then to the wife's house, where it remains one week. May the Lord enlighten their minds and destroy their refuge of lies. And may he enable me to be more faithful to my own soul in time to come.

21st, Jan. Night.

Another Sabbath has passed, blessed by God it has been the most pleasant and peaceful day since my arrival in India. Felt more than usual in morning devotion and in social prayer with the brethren. In company with G. distributed a few tracts to Brahmins and others, to whom he spoke freely on the truths of the Gospel. One Brahmia said that if he should die now, he certainly would be lost, and as he had no money, he knew not what he could do that would save him, professing his willingness to hear the gospel and to follow Christ if he found him to be the only Saviour. Oh that I could speak to them in their own tongue! If the Lord will help me, will endeavour soon to acquire it. May he free me from pride and from all jealousy and enable me to desire and labour for proficiency, only that I may preach the unsearchable riches of Christ.

Feb. 20th, Sabbath afternoon.

For the last two weeks the hand of the Lord has been upon me in affliction. I thank the Lord that it has pleased him to visit me with sickness, by which he has brought my sins to mind, shown me how frail I am, how completely I am dependant on him, and also strongly reminded me that I must soon be on the bed of death. It was a source of pain to me in my sickness to remember that I had not been faithful to my master. It made me feel that the rod was richly merited. And now that it has pleased the Lord to remove it so soon, I have abundant reason to be thankful that the bitter water of a full cup were not wrung out to me. May it be a lasting lesson to me not to depart from God again. Our progress has been very slow of late (up the Ganges River) and I have been much impressed with the thought that the Lord is fighting against us in his providence. Oh that I

may be delivered from a murmuring spirit, but let us not be indifferent to the direction of God's providence and the lessons thence to be drawn. May there be much searching of heart and much prayer and deep repentance. Oh Lord show us the cause if thou be angry with us, and give us grace for time to come, to live in conformity to thy will.

As to my spiritual enjoyment, it has been greater since my affliction than before. Have had greater liberty in prayer and more peaceful view of my Saviour, have been particularly impressed with the love of God and of Christ. Oh the depths of that love. How can I ever dare to sin against it; Alas, alas this poor sinful heart, press from my Jesus to depart. O Lord give me grace to love thee, and henceforth to walk worthy of the vocation wherewith I am called. Let me not forget my dependence, nor neglect the use of the means which thou has appointed.

March 28th. Just leaving Benares.

I desire to mark with thankfulness the good hand of the Lord in bringing me here so safely and so quickly. How ought his name to be praised.

Allahabad - April 25th.

Blessed by thy name Oh Lord for bringing me here and sparing my life. I would here raise my Ebenezer and call upon my soul and all that is within me to praise thy holy name. How kind and how wondrous are thy dealings with thy children, Oh Lord. I felt great anxiety and exerted myself much to pass on without stopping here, but the Lord has kept me and now I see abundant reason for thankfulness in the detention.

Just two years since my licensure to preach. Two years of my ministerial life are gone. How rapidly they have fled? And what have I done? ...

Have recently been giving a little more attention to the native language. Find the blessing of God indispensable in acquiring it. May he give me a retentive memory and perseverance. May the delusions of the heathen and their perishing state inspire me to labour with renewed zeal and ardour. May I not count my life dear unto me so that I may glorify Christ and save souls.

May 18th, 1841.

Every returning period for writing brings with it some new mercy to record. The Lord has kindly brought my dear wife through confinement, and given to us a precious charge to nurture for him. May he give us grace to nurture the dear boy aright, and may he direct in all that pertains to us. We have before and would try again to devote him exclusively to thee Oh Lord. O most merciful Father, be pleased to accept and acknowledge for thy child him whom thou has for a time lent to us. Pardon me if I have felt any undue solicitude or any inclination to murmur at thy dealings with us. What foolishness, what presumption, what aggravated sin to be dissatisfied with what the Lord is doing. Who so wise, so good, so powerful as he? Who has so good a right to rule?

Putteghur, August 8th, 1841.

By the blessing of God, I am now seated down at the place where I expect to spend my future days. Let me here again give thanks to the Lord for all his mercies in the way and now cast myself upon him for grace and salvation. Yesterday kept as a fast preparatory to the communion of to day. Am constrained to acknowledge that the day was but poorly kept and that but little profit was derived from it. A spirit of slothfulness prevented me from drawing near to God. Why oh my soul art thou so reluctant to approach thy saviour? Why so little captivated with him? Is it not because thou art so far from him?

Dear Lord I would now return to thee. I would make it my meat and drink to do thy will. What more have I to do on earth? Of what use are all things else except as they help me to glorify thee? Oh may I have grace so to use them. Drive far from me this cursed spirit of slothfulness and let me diligently and actively serve thee. Oh that I might have more of the divine life.

October 6th.

Have been trying to conduct private devotions in Hindustanee a few times, and find, I trust, the Lord's blessing. May I soon be able to pray and preach so as to edify those poor creatures around me. Have been trying to preach more within the last month than ever before, but find it rather uninteresting to preach through interpreters. May the Lord enable me soon to acquire this tongue, and give me a heart to preach Christ crucified, the only hope of lost sinners.

Jan. 2nd., 1842.

This day agreed to spend in thanksgiving and prayer in concert with all the brethren in India. The Lord has continued us all through another year and given us all some token of his presence and approbations. What thanks are due to his holy name! How undeserved his mercies!

March 4th.

Just returned from a short tour among the villages. The Lord knows what will be the result. With him I leave it. Have felt very much provoked at one of our native assistants. Perhaps judge him too severely. May the Lord have mercy upon him and make him useful to his brethren.

May 18th., 1844

This is my birthday. It is now three years and a half since I landed in India and began this journal. Twenty eight years of my life have passed away. It can never return. What improvement have I made of all these precious days? Alas I fear it is by far too small.

September 1st

I would with gratitude acknowledge the mercy of God to me and especially for any gleamings of encouraged hope that I am his.

SECOND PART OF DIARY.

PUNTAPOURH, SEPT. 5th, 1844.

I do desire most sincerely to thank the Lord who I trust has lately enabled me to give myself to him more fully than before. I have felt more love to him, and more devotion to my work than formerly. ***** I do resolve that I will endeavour to shake off sloth, and that I will try to work while the day lasts. My day will be short. Oh for grace to improve it.

Oct. 26th., 1844.

Have for some time felt very strong apprehension that my constitution is giving way in this climate. The Lord only knows that I deem it prudent to be a little more careful in time to come. It is not at all impossible that it is my sins which have ruined my constitution. How sad it is to think so, yet I have neglected exercises and indulged my appetite in such a manner that I may have injured the tone of my stomach. The Lord forgive me if I have and enable me to take all proper care of my health hereafter and to spend my all for him.

March 21st., 1845.

Friday evening. Have just returned from a visit to Mainpuri, previous to which I had been out for 15 days among the villages. Have now set myself down in the house for the hot season. I thank thee Oh Lord my God for sparing my life and health this long, and I desire now most humbly and sincerely to consecrate myself, soul and body to thee. Spare me Oh Lord if it please thee and enable me to be diligent in business, fervent in spirit, serving the Lord. I would know no other object but that of living exclusively for thee. May I have grace to be free from the distressing cares and vexatious feelings of worldly minded people. Let not pride or envy or jealousy or resentment of any of their kindred feelings find a place in my breast ! May I with the utmost

cheerfulness rejoice in the good name and prosperity of everybody else, even if I do believe that they do not feel so toward me. Forgive all my sins past, Oh Lord my God, for Jesus sake - Amen.

June 20th.

Have been very much afflicted of late and seem now to be doing nothing. The body is indeed a frail tabernacle for the soul. Oh for the assurance of the apostle when he said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens". I sometimes fear that I am never to enjoy any more health, in this land or perhaps anywhere else. This is a great grief to me. Having left all for India, if the Lord so please, it would indeed be an unspeakable pleasure to me to remain here for a few years to come. Care for my family is the only thing which would make me ever think of leaving it, even to save my life. And as to it, why should I be solicitous? Lord, my God, I would cast my all on thee.

August 25th, 1845.

Twelve days ago I returned from a visit of three weeks to Mainpuri, where I had gone on account of my health for a change of air and medical attendance. I find that my medical advisers take a most serious view of my case and consider it necessary for me to leave my station and my work for a time at least. This is an unspeakable trial to my heart. And I fear that I have not yet sufficiently humbled myself under the mighty hand of God, nor drawn from this affliction the lesson which he intended to teach me. Therefore he continues it on me.

Sept. 5th, 1845.

Do not yet perceive that any favorable change has taken place in my health, and have been greatly perplexed to know what course I ought to take. My brethren are not disposed to advise me to return to America, though I have the strong and unhesitating testimony of two physicians that this is the only thing likely to do me much good. My mind was in great perplexity before consulting the brethren, but is very much relieved now. As for the present taking their course as an indication of the Lord's will. I shall abandon all idea of going home, unless I may grow worse or may be further urged to it by a new medical attendant whom I expect to call in today. May the Lord direct him both in his prescription and in his advice. I have no other wish but this: Enable me Oh Lord to raise my thought and heart far above this world - to live for God only, to count thy service a delight, evermore to rejoice in thee.

Sept. 6th.

Have called a new medical attendant and find that he takes a far less serious view of my case than those with whom I have conferred before. This with a feeling of increased strength, which I think I feel, has greatly encouraged me. And now Oh my God, I pray for grace once more to devote myself to thee. Deliver me I pray thee from all selfishness and self-seeking. Make just that disposal of me which is for thy glory and for my own good.

Sept. 7th, 1845

The field of labor is exceedingly inviting here, and nothing would rejoice my heart more than to enter it. And yet I am sometimes afraid that it might be found too much for me. That the cares and labours of it would be too much for me, that I should break down at least during the next hot season. Oh Lord my God, I do pray that thou wouldst decide my case for me. This is all that

I wish. If I wish anything more, Oh my God, do thou forgive me. I am aware that great responsibility attaches to the station I am thinking of, and that it will be exceedingly apt to bring me into collision with some of my brethren. This is the most fearful and dreaded thought connected with the whole subject. And with reference to it, I can but pray, thy will be done Oh Lord my God. What more can I wish? If it please thee to put me there, oh give me grace to conduct myself without blame before thee, and to conduct myself in an upright, inoffensive way before all my brethren. Lord for this I pray. Oh save us from quarreling and jangling, I do beseech thee. And now again with regard to the bearing of this measure on my health, I do pray th t thou will direct and bless it, Oh Lord God. I have no other hope or wish. Do thou direct for thine own name's glory and according to thine own gracious promises.

Sept. 7th.

Have felt all this day not a little solicitude about the subject referred to on the opposite page. And may the Lord's will be done in regard to it. If I have any sinful or wicked feelings, oh forgive me. I am really afraid to trust my wicked heart to think on this subject. May God direct. Lord thou wilt guide me, I do believe. I yield myself to thee. I praise thee Oh Lord for any relief of personal pain or suffering which I may feel and would give myself to thee entirely.

Sept. 10th.

Have agreed with my dear companion to make the subject referred to in the above extracts the subject of special prayer this day. Oh that the Lord may give me an agonising, wrestling, believing spirit, and that he will conduct the affair to that end which will be most for his own glory. As a Christian, is it not my privilege to believe that he will? What mean the promises? If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not. Now, Oh Lord, I would plead this promise. I lack wisdom. There are many considerations which make me dread the step - therefore I would not decide the case myself. I pray that thou wilt order my lot. That it will fall right. Is not my pride not a little stirred up in view of the change? Am I altogether influenced by proper motives in seeking it? Lord God, thou knowest. I do not.

Sept. 15th.

Have not felt so well for several days past, but am truly thankful to the Lord that today I feel much better again. Oh Lord my God I give myself to thee. If it please thee, oh spare my life. Bless me in the work to which thou hast called me. I pray Oh God that I may be guided by thy Holy Spirit. Oh may He descend and dwell within me for Jesus sake! May I be pure and holy even as the Lord my God is holy!

Sept. 16th.

Have agreed with my brethren to make the orphan school a subject of special prayer to-day. And have tried in an humble and honest manner to look to the Lord for the direction of his Holy Spirit. I do believe that the Lord will direct, and I pray for grace to be fully satisfied, whatever he may do. I know my own poor sinful heart, and am afraid even to believe that I am not influenced by bad motives to some extent.

Sept. 23rd.

It has pleased the Lord to bring about a very different arrangement about the orphan school from what any of us anticipated. I would bless his name for it, take courage and go forward. Do I not hear his voice saying to me, "Be of good cheer, it is I, be not afraid"? I have with much fear and trembling consented to the post I am to take. May the Lord give me grace, strength and wisdom from on high. If it please thee may my life and health be spared, and may I be prepared for my work. Oh Lord divest me of all improper feelings. If pride and ambition or any sinful feeling govern me, oh take it away, and make me just what thou wilt have me to be. Lord I ask it for Jesus sake. Enable me to pursue an even and correct course towards my brethren, and may they not indulge uncharitable feelings toward me. Lord give us all more grace, for Jesus sake, Amen.

Sept. 26th. Friday night.

My mind has been a little unsettled today in regard to the future, but I trust that I am now prepared to settle down in what has been before arranged, and trusting to the grace of God, go forward. Oh that my life and health may be long spared to labour in that institution and that I may be made a great blessing to it in all its branches. Lord hear my prayer for Jesus sake. Lord bless me with all needed grace, and to thy holy name be all the praise. Amen.

Oct. 5th, 1845, Sabbath.

My mind has been again plunged into uncertainties and doubts as to duty, by the proposal to occupy Agra as a mission station. Oh that the Lord would direct in this matter. I leave it with him and pray that his will ^{may} be done. As for myself, I know not what to choose. Oh that the Lord will make the path of duty clear. I do hope that my health is getting better, and that I may yet live to do something in India. Lord grant it, if it please thee. Choose my lot for me, and enable me to go forward fearless in thy service. Amen and Amen.

October 12th, 1845, Sabbath Night.

Preached in Urdu to our servants to-day and have felt some little emotion in prayer, both family and private. It has been for the present agreed that I am to go to Agra, but I have found it very hard to assure my conscience that I have not been to some extent governed by sinful motives in regard to the orphan school here. I have not had and exhibited that pure love and simple devotedness to God which I ought, and God has left me to leanness of soul and coldness of heart in consequence.

Oct. 17th.

Oh Lord God have mercy upon me. Oh help me to repent of my sins and if it be not too late, make me yet a useful man to these poor people. Enable me to feel for them as I ought, and to act accordingly.

October 25th, Saturday night.

What sort of an approach can I make to the table of my Lord to-morrow? I ought to be a growing Christian, but alas I am a declining one. My conscience is not at rest. Is it possible that I have always been a deceiver or deceived? The Lord forbid. May it please thee Oh my Lord, so far to restore my health that I may be able to resume my studies and labours with vigour. Oh Lord is it not my duty under present circumstances to take care of my health, and while I do this, oh do not

leave me to a cold and miserable state of soul. Fill me with love and zeal and gratitude for Jesus mine.

ADIA, DECEMBER 10th, 1845.

The last month has been taken up with the preparations for and march to this place. Much distraction of mind and sin has existed. Thanks to the Lord that I now begin to feel a little at home in our new position. May the Lord Almighty grant me grace to know and do my duty here. Oh Lord if it please thee to spare my life and give me health, I do promise that by thy grace assisting me, I will endeavour to use it for thy glory. Oh Lord enable me to govern my appetite. Let me not by meat and drinks, destroy my health and usefulness. Oh Lord give if it please thee a sound body, and a devoted soul, and may I be long spared to labour in thy vineyard. Amen and Amen.

Sinia, June 23rd, 1846. (This is the next entry to the one above)

It is now a long time since my last entry in this book. During this time I have been for the most part traveling for my health or otherwise trying to improve it. For this purpose I came here two months ago. As yet, I do not know whether I am improving or not. Sometimes I think I am and then again I feel as bad as ever. Oh Lord my God what can I do? What shall I do? Oh give me grace to lie passive in thy hand.

July 25th, 1846, Sabbath evening.

Since writing the above I have been at times and generally (on the whole) much encouraged as to my health. I do hope there is a pretty good prospect of my recovery. Yet I would not feel in the least degree anxious as to this point, but would leave all in the hands of God. If I know my own heart I do grieve that I am so long laid aside from my appropriate work, and I do earnestly pray that I may be enabled to do something while in this state of suffering. Oh that God would in some way use me for his own glory, and for the good of my dying fellow sinners. If I can do no more, oh give me grace that I may become a more holy humble Christian, so that I may do more for thee and the world, when I may again be permitted to labour in my appointed field of labour. Enable me to be more fervent and faithful in reading the scriptures and in private prayer. I confess that I have neglected both of these duties far too much. How can I either gain in grace or do good while this is the case? The Lord enable me to shake off sloth and worldliness, and to live as becomes a man, a Christian and a minister of the Gospel - a missionary! Alas what a useless life I have led hitherto. For far more grace for time to come.

Sinia, October 1st, 1847. (This is the next entry to the one above)

More than one year since my last entry! And how has it passed? Like a dream. I awake now and where am I? On the verge of leaving this place, but little benefited in my health, and dying of spiritual starvation. I have done all that I could for the restoration of bodily health, used medicine, dieted, exercised, refrained from study, labour, preaching, etc., and yet am but little improved. Now am about to commence a journey home. Oh Lord God art thou leading me? or am I going uncalled of thee? Alas I do not know. I do not know where I am going, or what is to become of me. I appear to be like a feather driven about by the wind, uncared for by God, and unable to direct my own steps. Lord what can I do but look up to thee? If thou wilt not care for me I am ruined and lost both for time and eternity. *****

Oct. 4th.

This is probably the last Sabbath I shall spend in India. Oh what scenes, thoughts and emotions have I passed through or been subject to since I came here. The record of nearly 18 months is on high. I have done but little. God knows how far I have had a heart to labour and how far I have failed to do what I might have done. For my shortcomings oh forgive me, and go with me oh Lord wheresoever: in thy providence thou wilt lead me. I have less emotion in religion than I used to have, and yet I do believe that my general purpose to live for God, and my faith in His promises and of my own interest in Christ, are stronger than formerly. This night I would anew yield myself to the Lord, in Christ Jesus.

Oct. 26th, 1847, Sabbath night.

Have been several days in Agra, and commenced active preparations for going home. It seems to be clear that we ought to go. Will the Lord go with us. I still feel much of my old besetting sin, selfishness, a constant tendency to think of everything by its bearing on self. My poor self would exalt itself into God's place, and to make everything bend to its gratification. Would that I had another self, i. e. a more thoroughly sanctified nature which might free me from the sinful infirmities over which I now mourn.

Nov. 20th, 1847, Saturday Night - On Ganges River.

Well I have commenced our long journey in earnest. I would commit all to the Lord. Oh that he would go with me and make my path plain! If I am governed by sinful motives in anything oh forgive me. If I ought not to have gone home, oh hedge up my way even yet. I feel often much distressed and can derive satisfaction only in giving up all to God.

1847, Dec. 7th. Ganges River - Near Chasipore.

This far the Lord has brought us on in safety on our journey. I would give him most hearty thanks and would commit everything to him for the future. Lord here am I and mine. Do with us as seemeth good unto thee.

I find it very hard to guard against dependency of feeling, and this affects no doubt both my bodily and spiritual health unfavorably. Lord enable me to maintain a cheerful and submissive heart, and do with me just what seemeth good to thee. Do not Oh Lord if it be possible do not leave me to a life of usefulness and pain such as I have led for the last two years. To die at once would be a great relief to the tedious, anxious, painful, useless life I have led. But, oh Lord, what right have I to say wish or will of my own? If thou wouldst glorify thyself in my pain and shame, I would still rejoice and endeavour to learn the lesson of deep self-abasement which thou dost design to teach me.

Dec. 20th, 1847. Ganges River - Sabbath Night.

Have spent a very quiet Sabbath just below Behaspara. And amidst much slothfulness and many worldly thoughts, have still read and meditated on Scripture, and on the 130th psalm with some satisfaction.

Of late my mind has been much occupied with thoughts and plans about returning to this country. I feel very much anxious to return, and I trust it is that I may be useful to these people. Once I laboured with and for them with interest, but for two years have been able to do but little. And now Oh Lord I pray that thou wouldst do with me just what thou pleasest. If I may return with thy blessing, I will rejoice in the privilege. If not, I would submit to thy will, and try to rejoice in whatever sufferings thou wilt send upon me.

CALCUTTA, JAN. 3rd, 1848.

Reached this great City three days ago, on my way to America. I would thank the Lord for his goodness and mercy in bringing me thus far - have enjoyed prayer more within the last month than usual and have a good degree of comfort in committing myself and all to God for the future. I pray that the lord may direct as to our voyage, and all other things and that he may always place me where and how I may be most useful. And as to any amount of bodily sufferings or trials which are sent upon me, may he enable me to bear them cheerfully and to make the best possible use of them. This is all that I desire. Remove them, oh Lord, if thou seeest fit. Continue them if they are necessary. And enable me oh Lord to deal with my family as a christian man and minister of the Gospel ought to do. Amen.

SHIP MONARCH, N. LAT. 17, W. LONG. 37, April 11th, 1848.

Have now been at sea nearly three months. As to my health, I hope there has been some improvement, but am not very sanguine. As to my spiritual health I do hope my afflictions have been sanctified to me in showing me - 1st., how vile and worthless I am and 2nd., in leading me to put all my trust in God for everything. All the medicine, all the climates in the world will do me no good without his blessing. Nor will any amount of prosperity or adversity do any spiritual good, unless his blessing accompanies it. May he grant his blessings in all cases, a blessing which maketh rich and addeth no sorrow. And now accept me and family Oh Lord God, while I commit all, yea everything for time and eternity into thy hand, and promise by thy grace not only to be satisfied with all thy dispensations but to try and make the best possible use of them, whether they be such as I would have chosen or not. And all that I ask or expect is in the name of Jesus Christ. Amen.

CITY OF LONDON.

MAY 20th, 1848.

Arrived in this great City on the 11th. inst., and have made principal arrangements for going to our native land. The Lord has been very merciful to me hitherto. Let his name be praised. I have much reason to praise him. May his holy providence protect and bless me in all time to come and mine also I would give all to him. Keep me oh Lord and enable me to follow the leadings of thy providence and the promptings of thy spirit in all things. Thou has promised to guide us. Oh fulfill thy promise for Jesus' sake, not for my sake but for thy own name's sake - that thy poor unworthy servant may praise and serve thee as he ought.

SHIP A. EAGLE, JUNE 2nd, 1848. (AMERICAN (?) EAGLE)

Have come on board this ship to go to my native land. Thanks to the Lord for his mercies to us while we were in London, and for permitting us to depart for our beloved friends. May he go with us. May he be with me especially in this voyage and enable me to do my duty. I would preach Christ crucified. May he open the door, enable me to preach faithfully, and may the truth be effectual to the salvation of some souls.

And as to the effect of the voyage on my health, Oh Lord I commit all to thee. What thy pleasure is, that do thou. Go with me, help me to be temperate in all things, cheerful in spirit, ever ready and anxious to do good, and may the way for me to do good be prepared before me on my arrival among Christian friends and churches at home,

July 3rd.

Distant from New York 650 miles. Thank the Lord for the mercies enjoyed on this voyage and for the benefit it has been to my health. May he go with us

to the close, be with us in landing, be with us in our native country, be with us everywhere until death - take us where and how he will till that time, and then receive us to himself. Amen.

KINGSTON, NEW JERSEY, Aug. 9th, 1848.

Reached this place on the 10th day of July. Was brought to the close of our voyage in great mercy, and with considerable benefit to my health. I hope this improvement is still going on, though at some times I have not felt so well. It is the wish of our society that we return to India, and that I spend one or even two years in the way most likely to restore me to health for that purpose. The Lord in his mercy bless the means I use, and carry us back in due time.

As for my spiritual health, I cannot record a favorable account. At sea before we reached London, I seemed to feel God particularly near, and to enjoy his presence. Since that time it has been very different, and I sometimes feel that I have no spiritual life.

The Lord have mercy on me for Jesus' sake. Amen.

Reg. No. A-317

The Student Outlook

NEWS SHEET

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I

PERSONAL

Rev. D. T. Niles, who was a member of the Mission to Youth and has been the chairman of our movement and a member of our General Committee, has been appointed secretary of the Ceylon Christian Council. Our heartiest good wishes to him in his new work.

Two years ago the Australian S. C. M. offered a scholarship to an Indian S. C. M. member to study in Australia. Mr. S. M. Thakore of Lucknow was selected by the Executive Committee. He has finished his course and is on his way back to India. We wish him a safe and pleasant voyage, and await to welcome him back amongst us. We quote below an extract from his letter. "Wherever I have gone I have met with very warm reception and royal hospitality. People here are very friendly and sincere and I hope the day will soon come

when all differences and difficulties existing between our countries will be overcome. May God hasten that Day."

Dr. W. H. Hume our honorary secretary for the Punjab who has given his services ungrudgingly to the S. C. M. for several years is going to America on Furlough in March. We wish Dr. and Mrs. Hume a very pleasant and safe voyage and a happy restful holiday.

Rev. J. Roy Strock our great stand by in the Andhra Area is going on Furlough in March. Our best wishes to both Rev. and Mrs. Roy Strock on their voyage and for a very happy holiday.

Dr. T. Z. Koo's impressions of us

(Extracts from a letter)

In response to your letter asking me to put down for you some of my impressions of Indian youth gathered upon the recent visit of the Mission of Fellowship, I write the following paragraphs :

After an interval of 17 years, I have come back for another visit to India. One phase of the national situation is drawing to a close. I refer to the first phase of the re-awakening of the soul of India with Gandhiji as its prophet. Next must follow the second stage of creating a body for this soul in terms of political freedom, social welfare and economic reconstruction. Who will be the prophet and statesman of this second phase ? India is waiting for his appearance.

Among students as well as the general public, I can sense the confusion and lack of direction inevitable in a period of transition from one phase of development into another.

I. Youth in General :

1. Growing trend towards national unity, trying to break through caste and communal divisions and cultural barriers. Of the four basic elements of nationhood—(a) common attachment to soil, (b) kinship in race, (c) homogeneity in culture

and (d) common determination to preserve and defend the right of national self-determination. (b) and (c) represent serious obstacles in the pathway of national unity.

2. There is a gratifying awareness of social problems among the youth of India. The dire poverty of the villages and the wide gap between wealth and poverty in the cities offer a fertile field for social work as well as breeding ground for social unrest. I think the conscience of youth is becoming increasingly sensitive to this range of problems.

3. Perhaps because of the early age of matriculation, the Indian student shows more signs of immaturity than students elsewhere as seen especially through lack of emotional stability.

4. Individualism is rampant among Indian students. By what I have seen of their personal living habits, they have little knowledge of group discipline.

5. I found the same defence psychology now as 17 years ago, expressed through an unwillingness to face up to India's basic problems as a nation. An alien Government is a convenient peg to hang all one's own shortcomings on.

6. The Indian student mind seems to me almost "groggy" from cramming and shows little development in independent thinking. Perhaps the education of Indian youth is too heavily weighted with book knowledge.

7. Religion among students seems largely to be a matter of communal and caste loyalty rather than a spiritual reality.

II. *Christian Youth :*

1. More westernized than others in thought and manner of living.

2. Majority show little interest in national affairs. Those who do feel, they have no adequate way of expressing it practically.

3. Feel isolated as a group, weak in leadership and small in numbers.

4. Critical of organized Christianity but very ignorant in knowledge of the fundamentals of Christian faith.

We find ourselves in our true colours when seen through the eyes of genuine friends. Knowing and acknowledging ones' weakness is the first step to improvement.

II

LOCAL

In Madras Mr. D. D. Annugraham writes :—

"The Universal Day of Prayers will be observed in almost all the churches in the city where representatives of our movement will be filling the pulpits.

An elaborate programme is made for the week of evangelism to be observed from the 26th Jan.—2nd Feb. We expect to have a retreat as a preparation for a team of students who will witness during the week and speak at various centres on the subject *Christ, the hope of the world.*"

We hope several other S. C. M. centres will follow the lead given by our Madras friends.

Reports of the Kandy Conference have been given in practically all our centres and several unions have already started study circles continuing the study on some of the subjects which were discussed in Kandy.

Special efforts were made in Madura and in Lucknow to raise funds for the S. C. M. In both cities more than Rs. 200 have been realised. We congratulate them on their efforts.

Miss Sarah Chakko of the Isabella Thoburn College and chairman of the Movement is to be the speaker at the Universal Day of Prayer Service in Allahabad.

III

PROVINCIAL

The thirty third Annual Camp of the Andhra S. C. M. was held in Masulipatam in September. Sixty two delegates attended the camp, the theme of the conference was "We love Thy church, O God" and the following aspects of the subject were taken up.

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THE HINDU-MUSLIM SITUATION

by
Yakub Hasan*

Dominion Government can only mean one thing - the government of the people by the people without any foreign interference or overlordship, common allegiance to the constitutional British monarch being the only relationship between India and Britain.

No amount of tinkering can make the Government of India Act of 1935

a dominion constitution and it has to be scratched not only because the Congress and the Muslim League want it to be set aside, but because Britain herself cannot impose it on India consistent with the institution of dominion status in India.

India believes, and her faith in this respect is heartily endorsed by all nations except Germany and Russia in their present mood, that all disputes on matters of vital importance between any two nations can and should be settled in a non-violent manner by means of mutual conference or by arbitration of a group of other nations, and India cannot but agree to a conference between herself and Great Britain about matters in which Britain claims to be interested. But Congress insists that the representatives of India for any such conference shall not be selected by the Secretary of State for India, nor shall they

* This speech was delivered by Mr. Yakub Hasan at the Ranade Hall, Madras, not long ago. Mr. Hasan was the Minister of Development in the Cabinet of Rajagopala Chari in Madras. He had been active in the public life of India for the last three decades, first in close association with Mr. Ghokale and then Mr. Gandhi. We received the sad news from Madras that he died a few weeks after this speech was delivered.

be nominated by party organizations of India, however strong the claim of a few particular organizations might be about their representative character and capacity. Congress wants that India's representatives shall be elected by the people of India on as broad a franchise as may be found practicable. Congress also wants that the subject-matter of discussion at the Indo-British Conference should arise out of the constitution that the same representatives of Indian people shall have prepared in their own assembly without any outside interference. Britain can plead at the said Indo-British Conference for the interests she claims to have acquired in India during the period she enjoyed the hospitality of India.

The transitory period at the termination of which Britain should withdraw from India can also be fixed by mutual agreement at the same Conference.

It is quite obvious that the self-governing India can-

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If this is the first issue you are getting, enclosed you will find a postal card. We request you to answer it, because the next copy of the bulletin will be sent to you only on receiving it.

We are making every effort to send this bulletin to all persons interested in the affairs of India. If some of you don't get it, it is because we haven't your address. If you want a copy please do write to us.

not have an independent existence apart from Indian States, the latter forming so many separate entities or being combined together under the suzerainty of the British Crown. Federation of Provinces and States is the only form in which India as a whole can have any status either of independence or of dominion. A way will have, therefore, to be found at the Indo-British Conference for the Indian States to come into the Federal legislature as constituted by the Constituent Assembly. A time limit can also be agreed upon at the Indo-British Conference for the rulers of the states to transfer the power to the Federal legislature from their own nominees to the representatives chosen by the people of the states. This time limit may or may not concur with the transitory period to be fixed for the withdrawal of the British from India. Independence or Dominion Status need not confuse the issues. The real bone of contention at the present moment between the Congress and Britain, and between various Indian parties is the acceptance or non-acceptance of the principle of Constituent Assembly. The claim of the Congress that it is the only political organization that represents India is not based merely on the number of its four anna members but it is based on the fact that an overwhelming majority of the 36 millions of her enfranchised people have returned

Congress men and women to the Provincial Legislatures, and have installed Congress Ministries in the two-thirds of India. Does the Justice Party in the Madras Assembly consisting of 16 members of whom 6 are Muslims and two Christians represent the non-Brahmin communities and the Dravidian race of the Madras Presidency or the Congress Party, with 75 per cent. majority in the Assembly? And yet their party leaders would claim a seat at the Secretary of State's Round Table Conference as spokesman of the non-Brahmin conglomeration and will deny that right to the Congress Party, one of the reasons being that the non-Brahmin voters have chosen to send to the Assembly 49 Brahmins instead of only 7 Brahmins to which number according to Sir Kurma Reddy the Brahmin community was entitled.

Now let us examine the representative capacity of the Muslim League. 482 seats are provided for Muslims in all the eleven Provincial Assemblies, but only 110 Muslims were returned on the Muslim League ticket, i.e., less than one-fourth. Not a single Muslim Leaguer was returned in Bihar out of 39, and none was returned in Orissa and the Central Provinces. In the provinces where Muslims are in the majority, not a single Muslim Leaguer could secure the member-

ship of the North-West Frontier Province Assembly.

Only 2 out of 84 Muslims in the Punjab, 3 out of 33 Muslims in Sind,

and 39 out of 117 in Bengal were holders of the Muslim League ticket at the election. From this I infer that the Muslim voters in the Muslim majority provinces rightly recognised the fact that no democratic government can be possible with parties formed on communal basis and they deliberately withheld their support from those who sought their suffrage on communal ticket.

The verdict of the Muslim electorates in the Muslim majority provinces was therefore quite clear. In spite of this, Mr. Jinnah asked the Congress to recognise the Muslim League as the sole representative organization of the Muslims. He even went further and told the Secretary of State that no settlement made with the Congress would be acceptable to Muslims unless the Muslim League is previously consulted and its consent and approval obtained.

I do not see why Muslim League or any other party should fight shy of the Constituent Assembly. Thirty-six millions of people who have in the last election elected members of the 11 Provincial Assemblies can without any difficulty be called upon to elect members of the Constituent Assembly, and the Congress is agreeable to Muslim members being returned by separate Muslim Constituencies. It is quite possible that the campaign of hatred against Hindus is general and against the Congress in particular that the Muslim League has been carrying on in the last three years

has so far unbalanced the Muslim mind that it could be expected that an overwhelming majority of the Muslim Leaguers would be returned to the Constituent Assembly, if elections are held in the present atmosphere and Mr. Jinnah's novel and ingenious proposal of two-nation democracy may not go by default for want of sufficient advocacy. From Mr. Jinnah's opposition to the reasonable and legitimate demand of the Congress in respect of the Constituent Assembly, it is clear that Mr. Jinnah is not quite sure of his ground and he, perhaps, suspects that reason and good sense will prevail at the last moment with the majority of Muslim voters. They may refuse to be cheated out of their birthright of independence when they realise that the only other alternative to the democratic independence was the perpetual subjugation to the British rule.

Mr. Jinnah has unconsciously paid a tribute to the popularity of the Congress and its hold on the masses when he said that Congress will dominate the Constituent Assembly and the Congress views and ideals will prevail in the Assembly. Even Dr. Paranjpye, President of the National Liberal Federation, has succumbed to the feelings of distrusting the Congress and he has allowed himself to make an observation

that "democracy in Congress eyes apparently meant subservience to the High Command and ultimately to Gandhiji." The

leader of the Justice Party is emphatic that "until the Dravidians were able to stand on their own legs" after a separate province for the Tamils has been created, "and they had advanced in all departments as the other communities, Britain would be failing in her duty and the sacred trust imposed on her, were she to come to an agreement with the Congress in derogation of the rights and privileges" not only "of the minorities" but also those of the Hindu majority of the Tamil Nad!

If those leaders of the various parties correctly represent the viewpoint of the members of their respective parties, one would be forced to the conclusion that people outside the Congress circle have not yet become sufficiently democratic-minded to give due regard to the ballot box.

There is no doubt genuine, though grossly exaggerated, apprehension in the mind of Muslims that in a self-governing India, Hindus may play havoc with the rights and interests of Muslims in the provinces where Muslims are in a minority. It is also realised that in the two major provinces - the Punjab and Bengal - where Muslims are in a majority, difference in population is hardly enough to enable Muslims to hold their own against the powerful and resourceful Hindu minority. Even granting for argument's sake that Hindus are enemies of Muslims and they are, as openly asserted by the Muslim League, bent upon destroying Muslim culture, religion

Hindus, Muslims and other communities go to form the entire Indian nation and the talk of vivisectioning it into communal tracts is foolish.

SAROJNI NAIDU

and Urdu language and they would even go the length of injuring Muslim economic life and existence, the kind of constitution that Mr. Jinnah has apparently in view is not calculated to make the Muslim position in a free India safe and secure. On the other hand, if the party in power in the majority of Provincial Assemblies and in the Central Legislature were to consist only of Hindus elected by purely Hindu Constituencies, and the Muslim element were to be ostracized from the main body politic and relegated to a back seat as insignificant and impotent minority group, the swaraj will surely turn into a Hinduraj of a more virulent type than the Hindu Mahasabha could have even envisaged or dreamed. Truly, obsessed minds cannot see what is so transparent to other clearer sights!

In a democratic country, a vote is a great power in the hands of citizens, and by its judicious exercise, a group of citizens can obtain great advantages more effectively through it than by any other means. No candidate can afford to neglect the votes of any section of a Constituency and candidates go to any length in making promises to the electors to secure more votes than their rivals. No member of a legislature can ever hope to retain his seat, if by any indiscretion on his part he forfeits the goodwill and confidence of any section or community. A political party that aspires for power or is in power cannot also neglect the interests of the communities whose representatives it counts amongst its ranks.

In the present Constitution, Muslim voters have no hand in the election and control of Hindu legislators and nothing can prevent Hindu legislators, who do not owe their seats to Muslim voters to an appreciable extent to openly denounce and attack Muslim community and rough ride over its interests. It will thus be seen that what little imaginary advantage that the Muslim community may have gained in having Muslim legislators elected by Muslim votes only, has been many times counterbalanced by the loss of the great power that they would have otherwise wielded if there was a system of joint electorate with reservation of seats for Muslims. In the interest of Muslims themselves, it is essential that the legislature is not divided into communal groups but parties are formed on political basis only. It should also be possible for a minority party to attract to itself members from other parties by the soundness of its policy and programme and to convert itself into a majority party. Recently one or two eminent men have expressed an opinion that party system is not suited to India and democratic government need not necessarily be a party ministry. In advocating that representatives of important communities and classes chosen respectively by them should find seats in the cabinet, they have suggested a form of government which is worse than party system, for it presupposes the division of the legislature into groups on communal and sectional lines instead of on political and national lines.

Mr. Jinnah wants only two groups in the legislature - Muslims and non-Muslims. With that object in view, he asked the Congress not to set up Muslim candidates on the Congress ticket. He recognises the Congress as the sole representative organization of Hindus and non-Muslims, and he has told Gandhiji that he is satisfied that Mahatmaji as the virtual head of the Congress is in a position to deliver the goods on behalf of the Hindus. He at the same bargained for the recognition of the Muslim League as the sole representative association of the Muslims.

The whole question, therefore, hinges on the Constituent Assembly. It is the main issue for settlement between the Congress and the Muslim League, between India and Britain. If Britain is sincere in her profession that she is prepared to give India immediately on the conclusion of the war the status of a dominion as defined in the Statute of Westminster she should implement her undertaking by agreeing to the constitution of a Constituent Assembly and showing her preparedness to confer with the proposed Assembly and with any Chamber that the Rulers of Indian States may set up for the purpose on the question of the transitory period, defence of India, and the protection of any British interests that may be proved to be genuine and legitimate. The position of the Indian States in the Federation may also be determined in the Conference.

ISLAM AND INDIA

by

Maulana Abul Kalam Azad
(President, Indian National Congress)

Eleven hundred years of common history have enriched India with our common achievements. Our languages, our poetry, our literature, our culture, our art, our dress, our manners and customs, the innumerable happenings of our daily life, everything bears the stamp of our joint endeavour. There is, indeed, no aspect of our life which has escaped this stamp... If there are any Hindus amongst us who desire to bring back the Hindu life of a thousand years ago and more, they dream, and such dreams are vain fantasies. So also if there are any Muslims who wish to revive their past civilization and culture, which they brought a thousand years ago from Iran and Central Asia, they dream also and the sooner they wake up the better. These are unnatural fancies which cannot take root in the soil of reality. I am one of those who believe that revival may be a necessity in a religion but in social matters it is a denial of progress.

This thousand years of our joint life has moulded us into a common nationality. This cannot be done artificially. Nature does her fashioning through her hidden processes in the course of centuries. The cast has now been moulded and destiny has set her seal upon it. Whether we like it or not, we have now become an Indian nation, united and indivisible. No fantasy or artificial scheming to separate and

divide can break this unity. We must accept the logic of fact and history and engage ourselves in the fashioning of our future destiny.

PARTITION INDIA

by

Mr. M. A. Jinnah
(President, Indian Muslim League)

If the British Government are really earnest and sincere to secure peace and happiness of the people of this sub-continent, the only course open to us all is to allow the major nations to separate homeland by dividing India into autonomous natural States. ...There is no reason why these States should be antagonistic to each other. On the other hand, rivalry, natural desire and efforts on the part of one to dominate the social order and establish political supremacy over the other in the government of the country will disappear. It will lead more towards natural goodwill by international pacts between them and they can live in complete harmony with their neighbours. This will lead to further friendly settlement all the more easily with regard to the minorities by reciprocal arrangements and adjustments between the Muslim India and Hindu India, which will far more adequately and effectively safeguard the rights and interests of the Muslims and various other minorities.

SIR MIRZA'S APPEAL

Sir Mirza Ismail, Prime Minister of Mysore, speaking on the question of Hindu-Muslim unity at the Muslim Students' Association, Calcutta, recently observed:

"While I hope you will always be proud of being Mussalmans and hold aloft the great traditions of our great religion, you must never forget that your political allegiance is to India. It must be your duty to be, as you certainly can be, both good Muslims and good Indians.

"Our country is rich in its variety, both of natural and human resources, and a great destiny lies before it if only her sons and daughters will sink their differences and devote their thoughts and energies to create a greater and happier India.

"At the present time signs of a peaceful and bright future either for our own country or for the world seem to be few. A world revolution is upon us. At home, communal differences and rivalries are more accentuated and bitter than they have been for many years past, while abroad a terrible conflict is in progress, the conclusion of which we cannot yet foresee. Nevertheless, it is the characteristic as well as the right of youth not to be held back by apprehensions or despair, and I hope you will place before yourselves the ideal of a united India and a peaceful world."

BALKANISE INDIA

Mr. Mahomedboy I. M. Rowjee, ex-Sheriff of Bombay and President of H. H. the Aga Khan's Supreme Council for India, in the course of a statement on Mr. Jinnah's scheme stated:

"When all the world aims and plans at further and greater unity of governments and peoples, it is strange the Mr. Jinnah proposes to Balkanise India despite the obvious perils of the step."

The Indian Witness

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Lucknow, India, Thursday, September 18, 1941

No. 38

Preaching the Word

"They therefore that were scattered abroad went about preaching the word." Acts 8:4.

The persecution of the early Christians in giving them a wider field for their missionary work. A missionary to-day is some one who is sent on a special task. But the Christians after Pentecost did not need to be sent. They were missionaries wherever they happened to be. They were not waiting for an opportunity to testify, they considered that the place they found themselves made the opportunity. In the Authorized Version the verse above reads, "Therefore they that were scattered abroad went every where preaching the word."

The fact is they considered it their highest privilege to witness to the salvation from sin which they had found in Jesus Christ. That was what preaching the word meant. And such earnestness was bound to find a response in many hearts. And it will find an equal response to-day. We are this week telling again the story of William Taylor. He certainly "went every where preaching the word." India held him for about five years. But his labours in cities like Bombay, Calcutta, Poona, Madras, Cownpore, bore fruit then and through the years that followed.

It is not necessary that everything be just as we would wish it. The early Christians were "scattered abroad" by persecution. They fled for their lives from one town to another. But their mouths were not stopped. We in India are free from persecution for the most part. We can go where we choose. But do we preach the word where we go?

Next week in Lucknow the annual Dasehra Meetings will be held. They were first held when William Taylor preached in Lucknow in 1870. Through years they have meant much to those who have attended them. In 1873 they were held in the Rangas Baradari which is the Darbar Hall of Viceroys. They have been held in tents. Now they are held in our commodious church buildings. But wherever they are held, they are for the purpose of preaching the word and giving Christian testimony. To do this with power, faith and a Christian experience are needed. Given these and men and women will confess their sins and seek salvation.

In many parts of India evangelistic meetings are being held during the weeks just ahead. Great opportunities they will be for preaching the word and for Christian testimony. But whether we can attend such meetings or not, we can follow the example of the disciples of old, we can "preach the word" wherever we are. If we do this the revival we are praying for will start.

Methodist English-Speaking Churches and Schools

We have from time to time referred to the debt which the Methodist Church in India owes to the Christian work that has been done in the English language. Reading through the files of the "Indian Witness" from its beginning in 1871 until William Taylor left India about five years later, we have noted several significant statements which we are here reproducing. One of the first appears in the issue of January 31, 1873. A report is being given of the meeting of the India Conference of the Methodist Church.

William Taylor and James M. Thoburn were already at work in Bombay and Calcutta and we find this significant statement in the report of the Conference of 1873.

"The Methodist churches in the Bombay Presidency have no connection with this Conference, and it is probable that as soon as practicable the work there will be formed into a separate Conference."

The Conference which met a year later fulfilled the prophecy that was made in 1873, and we are told that the Bombay and Bengal Presidencies were set off into Missions, that William Taylor was appointed Superintendent of the Bombay Presidency. The appointments also included George Bowen, William E. Robbins and James Shaw in Bombay and neighbouring stations with Daniel O. Fox at Poona. Central India is also listed and Albert Norton and George Gilder were assigned to this field. To the Bengal Presidency which included "Calcutta, Dinapore, etc." were appointed James M. Thoburn, C. W. Christian and Charles R. Jefferies. This list of appointments does not make it clear whether William Taylor was Superintendent of all our work outside of North India, but since he is listed as Superintendent it seems probable that he was.

This is the fullest sort of proof that Methodist work outside of North India owes its beginnings to the work of William Taylor among the English-speaking people in India. The selections which we have made from the "Indian Witness" file will reveal some interesting features in regard to the work of William Taylor.

"Lucknow (Indian) Witness." November 15, 1872.

"A Methodist Church of seventy members has been organized at Poona by the Rev. William Taylor. Mr. Taylor alternates regularly in his public services between Poona and Bombay, and is also giving some attention to other places. In addition to the two young men (Rev. D. O. Fox and Rev. Albert Norton) whom we recently mentioned as having left New York to join in this new work, we are glad to learn that a third man is also on the way out. This gentleman comes at his own expenses from the Missionary Society. We should not be surprised if others followed in like manner. It is more than possible that one of the most serious mistakes we have made in India, has been that of assuming that work cannot be done without money to support it.

* * * * *

November 22, 1872.

"A gentleman just returned from Bombay has given us some very interesting particulars of the good work which is going on in that city. It is now scarcely a year since Mr. Taylor's arrival in the city, and some time was consumed at the outset in preaching at various places before the work assumed an organized form. The reader will be surprised, then, to learn that there are regular weekly services conducted in *seventeen places* in Bombay. In some of these places services are conducted *every night* in the week. Three ordained ministers assist in these meetings, but the greater part of the work is done by laymen. As fast as the work spreads God raises up men to take care of it. Fifteen prayer leaders, or lay preachers, already assist in these meetings. Our informant attended eleven meetings, and with only one exception, *there were conversions at each meeting*. The good work goes steadily forward, apparently gaining power every week. A similar revival is in progress in Poona, where the success is even greater than it was in Bombay during a corresponding period.

* * * * *

November 14, 1873.

Bombay is an afflicted city. Matters seem to be growing worse and worse. Some people "have set up a minister of their own," in the person of a man who was once a soldier. In one place "little boys testify," in public meetings. Moreover

it is said that, "Methodism is devastating some places with dulness." The preaching of the missionaries is said to be execrably bad, and all parties affirm that such weak talk cannot have any effect, while with amusing inconsistency they at the same time complain that it is too effective, devastating society with dulness, and stirring up the amiable Parsees to deeds of violence. Our refined contemporary of the *Argus* says, the preaching is "no better than splutterings." Another grievance is that the cultivated gentlemen of Bombay have their sensitive ears pained by the bad English of some preachers from a country beyond the Atlantic. This is very bad indeed, but if our memory serves us correctly, we believe certain gentlemen in Jerusalem in early times, were also made uncomfortable because the preachers who invaded their refined town indulged in barbarous Galilean provincialisms. It seems to us that there must be a wonderful power of some kind in these weak preachers, else how can we account for it that the very poorest possible preaching produces an effect infinitely more incisive than the conventional discourses of polished clergymen of the most approved pattern? The best way to silence these vulgar preachers would be to get other men to do the work better than they are doing it. A rusty, crooked blade, is not the best kind of a weapon to use, but so long as it cuts better than a diamond hilted, polished sword, we should prefer it for our own use.

* * * * *

January 16, 1874

Nine persons were received on trial for membership in the Conference, the usage of the Church requiring a probation of two years before any minister can be admitted to Conference membership. The Rev. William Taylor, who has been laboring in India for three years without a formal connection with the Conference, was admitted as a member on the presentation of his credentials, and the Rev. George Bowen, of Bombay, was received on his credentials as an ordained Elder in the Presbyterian Church. Of this large addition to the working force of the Conference, six men belong to the newly formed missions in Bombay and Bengal while five remain within the bounds of the Conference proper, *i. e.* in the North-West Provinces and Oudh.

The work in Western India and Bengal which has been commenced by the Rev. W. Taylor, was set apart as a mission field distinct from the Conference, and not under its supervision in any way, save that the missionaries employed there are responsible to it for their ministerial standing. The statistics from this wide field were not reported to the Conference, but we believe the membership in the various churches which have been organized there amounts to about 600. This work is in its infancy as yet, but is in a very prosperous state, and gives fair promise for the future. The Rev. J. M. Thoburn was detached from the work within the Conference bounds, and appointed to Calcutta. It is expected that other reinforcements will be received from America during the year. All these missions are self-sustaining, and although at present confined for the most part to English-speaking people, are intended to be made effective agencies for evangelistic work among the Natives. The policy pursued is based on the precedent furnished by Paul, who used the Jews whom he found scattered over the cities of the East, as a medium of approach to the heathen. The English-speaking Christians scattered over India have not been used for the direct missionary work as they should have been and any attempt to enlist them in the good cause is certainly worthy of a fair trial.

* * * * *

Lucknow Witness: February 6, 1874

The Rev. W. Taylor has left Calcutta for Madras, intending to spend some time in evangelistic work in the latter city. Mr. Taylor went to Calcutta about a year ago, and has done a great deal of hard work in that city during his stay. He has confined himself, for the most part, to the more neglected parts of the city, and has labored so unobtrusively as to attract but little attention from the public. He has not, however, been left without fruit. The Church organized by him already numbers more than a hundred members and probationers, and is growing steadily in numbers and working efficiency. The new chapel, or "preaching hall," of the congregation will be opened for worship on the 15. It is situated on Dharamtolla St., near the centre of the city, and is a spacious, though very plain building. The many friends of Mr. Taylor will no doubt pray that he may reap a rich harvest in Madras.

* * * * *

Lucknow Witness: February 27, 1874

The dedication services of the new Methodist Episcopal Church in Calcutta were held last Sabbath. We are glad to learn that the contributions of the day were most generous, all the claims against the building being provided for, with a handsome surplus remaining. The congregations were large, especially in the evening when the large audience room was densely crowded; and many compelled to go away for want of room. The Rev. T. Craven, of Lucknow, presided at the organization of the Sunday School in the morning, and the sermons of the day were delivered by the Rev. J. M. Thoburn. The erection of this place of worship reflects great credit upon the sagacity and foresight of Mr. Taylor, and illustrates in a most tangible manner the power of faith. About a year ago we called attention to Mr. Taylor's position in Calcutta, situated as he was without any visible resources whatever, and predicted that he would succeed in

rearing not only the walls of a house of worship, but in building up a great spiritual temple, a living Church of the living God. The prediction is now an accomplished fact. By God's blessing a most interesting work has been organized, a large congregation gathered together, many souls converted, and agencies set in motion which give promise of a vast amount of good in future years.

Resolutions

Adopted by the Convention of Methodist English-speaking Churches and Schools held at Jubbulpore

1. This Convention, after a fresh study of the English-speaking Churches of Methodism in India, records the convictions that these Churches were established under the direct leading of God, are essential to the fulfilment of the purposes of God for Methodism in India and afford an invaluable opportunity for ministering to many communities.
2. The Convention approves of an indigenous ministry for English-speaking Methodist Churches and recommends to the bishops that in future when men of the country, qualified by training, experience and disposition, are available, they be appointed as vacancies occur in our pastorates.
3. The Convention appreciates the work hitherto done by the Leonard Theological College in training candidates for the ministry of these Churches and thanks the Board of Governors, the Principal and the Staff.
4. While recognizing the value of the G. Th. course as taught at Leonard, the Convention recommends that candidates for the ministry of our English-speaking Churches should be encouraged to study for the B. D. degree.
5. The Convention is grateful to the Central Conference for appointing a Commission on English Work and requests the Commission, with the addition of Mr. George Gidney and Miss May Weston, to serve as a Continuation Committee of this Convention and to accept the responsibility of trying to implement its resolutions.
6. Believing that this meeting of representatives of our Churches and Schools has been very profitable, this Convention favours the holding of a like Convention every other year.
7. This Convention records its grateful appreciation of the work of Methodist English Schools at Bangalore, Calcutta, Cawnpore, Darjeeling, Naini Tal and Poona. It hopes for closer relations between the Schools and the Churches and urges the Churches to assist the Schools financially and the Schools to enlarge their services to the Churches. The attention of Methodist young men and women is called to the opportunities for life work in our schools, and an appeal is made for consecration to the teaching profession in the spirit of unselfish service.
8. Having learned that the Indigenous Ministry Committee of the Bombay-Poona District expects to turn the money now in its possession into an All-India Indigenous Ministry Fund when such a Fund has been organised by a competent body, this Convention requests the Central Conference Commission, with the aid of Mr. Gidney and Miss Weston, to draw up plans for such a fund and to organise and administer it.
9. This Convention requests its Continuation Committee to do everything in its power to promote the purposes of the Convention as expressed in its resolutions and advises that a representative be appointed, as soon as possible, to carry on an evangelistic programme in Methodist English-speaking Churches and to minister to English-speaking people in out-of-the-way places. Until such a representative can be appointed for full-time service, the Secretary of the Central Conference Commission is asked to keep the Churches and Schools informed of actions of the Commission and to endeavour to promote a forward movement in the Churches and Schools.

(Continued on page 4, column 2.)

The Indian Witness

Editor

REV. FRED M. PERILLI

Editorial Advisory Board

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MURRAY T. TITUS

DR. CHANDRAMA PREMNATH DAS

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Thursday, September 18, 1941

No. 38

Closing Service of Commitment

Chairman: BISHOP J. WASKOM PICKETT

Speaker: BISHOP J. W. ROBINSON

(Reported by Secretary)

The Convention closed with a service of personal commitment to God at which Bishop Robinson preached. He took as his text the word from the Acts: 'Tarry ye in Jerusalem until ye be endued with power from on high.' The work we do is a spiritual work, and we are in need of power to do it. It must be spiritual power. So many are well equipped from an academic point of view, but how few are equipped with spiritual power? While not in any way disparaging academic achievements, the speaker stressed the fact that these were only so many weapons to be empowered of God. The qualifications, he emphasized, were not the power, they were only weapons. The more the weapons the more effective

that would win souls, there will have to be more waiting than mere prayer.

Having emphasized the principle, the Bishop proceeded to press home the point by a series of illustrations of how the waiting worked itself out. He showed how on a winter morning the villagers looked for a sunny section outside their homes, away from the chilling breeze, and opened their clothes to the warm rays of the sun until as they waited, the warmth of the sun entered their bosoms and they were warmed.

So, said the Bishop, is it with the tarrying for power. As we wait on the Lord, we shall have to tarry until we are endued. We shall have to have sufficient heart warming for ourselves to be able to convey the inspiration of the Holy Spirit to others. Our own strength will have to be re-vitalised to strengthen others. Our own torches will have to be so lit as to give light to all around. Time is of no consequence, in such tarrying. We shall have to receive the power to be of effective service, so he urged us to wait on God, and power would fall.

With this final illustration the Bishop closed. He referred to a picture in which he saw a cannon face to face with a fortification with a view to destroy it. It was powerless. He saw a shell added to the cannon for the purpose. Yet powerless. Then, to the shell and the cannon was gunpowder. Again there were no results. Finally, the powder was ignited. The shell was fired, and the fort was seen to crumble away by the violence of the shock. So, he said, it ought to be in the Christian enterprise. With spirits ignited by the power of the Holy Ghost, we shall go forward to do mighty exploits. Empowered from above, our ministry shall be productive.



THE CONFERENCE ON ENGLISH WORK

Back Row (Reading from left)

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|--------------------|---------------------|-------------------|------------------|------------------------|------------------------|
| 1. Miss May Weston | 3. Mr. C. F. Weston | 5. Mr. V. Sané | 7. E. I. Okley | 9. Rev. S. K. Page | 11. Mr. E. Mitchell |
| 2. Mrs. G. Hart | 4. | 6. Mr. E. Wallace | 8. Rev. J. Finch | 10. Rev. Turner | 12. Rev. J. K. Mathews |
| | | | | 13. Rev. D. F. Ebright | 14. Rev. P. W. Wagner |

Middle Row (Reading from left)

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|-------------------------|-----------------------|-------------------|------------------------|-------------------------|----------------------|
| 1. Miss G. Laker | 2. Mr. C. N. Weston | 3. Mr. A. Bush | 4. Miss A. M. Kennard | 5. Mr. N. K. Mukerjee | 6. Dr. R. D. Bisbee |
| 7. Mr. W. C. Hicks | 8. Rev. A. C. F. King | 9. Mr. L. Boulton | 10. Rev. S. Aldis | 11. | 12. |
| 13. Dr. W. G. Griffiths | 14. Mr. Westerly | 15. Mr. Topping | 16. Rev. C. H. Thoburn | 17. Rev. A. E. Atkinson | 18. Rev. O. L. Davis |

Front Row (Reading from left)

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|--------------------|----------------------|-------------------------|--------------------------|-------------------------|-------------------------|
| 1. Miss J. Bragg | 3. Mrs. R. D. Bisbee | 5. Mrs. F. R. Felt | 7. Bishop B. T. Badley | 9. Bishop C. D. Rockey | 11. Mr. G. Gidney |
| 2. Miss R. Gantzer | 4. Dr. F. R. Felt | 6. Bishop J. W. Pickett | 8. Bishop J. W. Robinson | 10. Bishop S. K. Mondol | 12. Mrs. A. E. Atkinson |
| | | | | | 13. Miss I. Collins |

the power. But weapons alone are ineffective. Spiritual power, he continued, is not acquired, it is the gift of God.

How do we receive this gift? Is it by prayer or by fasting? Is it by waiting? All these things may help. But in themselves are ineffective. Mere waiting in the physical sense of the term contributes little. There has to be a tarrying in the presence of God. Most of us pray, but how many wait? For the one

At the conclusion of this stirring message, Bishop Pickett called upon all to re-dedicate themselves to God in a complete way. No time was spent in considering, for practically the whole congregation came forward and made a re-dedication to the cause of the Kingdom of God. Several led in prayer at the altar as one and all received new inspiration and power to return to the work for which they had now received a larger vision and a renewed power.

The English Church—To-day and To-morrow

BY REV. W. G. JEFFROY, B. D.

The Church, as an institution in which English is used as a medium of expression, has come to stay.

Even though one might sometimes hear the sentiment as expressed in the words of a prominent Indian Layman of Lucknow who is genuinely interested in the Indian Church, when he said, "The English Church is not only unnecessary but it is a retarding factor in the growth of the Church in India," I still feel that it meets a need that cannot otherwise be satisfied. Our Indian brother has probably left out of his consideration that very large number of genuine English-speaking friends of the Indian Church who have made India their permanent home or have given and are still continuing to give the most fruitful years of their lives in the service of India.

There are also those who, while they proudly call India their Motherland, have, by the accident of their cultural development, a love for the English language that, because it has been the environment in which they have always lived and moved and had their being, can only be expressed in the words of Eugene Field:

"I like the Anglo-Saxon speech
With its direct revealings;
It takes a hold, and seems to reach
Way down into your feelings."

Perhaps our critic might not be able to tolerate these same sentiments in the hearts of those genuine sons and daughters of India who delight in and find adequate spiritual food in the service of worship as conducted in the English Church. But which of us has the right to deny to anyone that high privilege that is more personal than all personal things, the right to worship in the way most satisfying to the soul? A man's method of communication with his God is something that can neither be questioned, nor dictated, nor regimented. The fact that a very large number of Patriots find in the English Church their means of communication is itself sufficient reason for its continuance.

Then there are those who are temporary exiles from their own country side. Southerners, whose ears are out of tune with the peculiarities of the Northern tongue, and *vice-versa*. These find, in the English Church, a place in which to worship with understanding; a place where all are one, for they share a common cultural heritage.

That much then for the necessity of the English Church. But how is this necessity being met?

In most cases the English Church, while nominally a part of a conference of Churches, apparently with a share in an are a-wide effort for the restoration of the kingdom of God, is, *ipso facto*, a rather bored, indifferent onlooker at the same conference at which the problems and solutions of the other churches are being spiritedly thrashed out; an onlooker that is entirely ignored in the heat of the discussion, but which only comes into its own when its pastoral appointments, in due course, contribute very largely to the annual Episcopal Headache! It is true that the English Church might receive valuable assistance for its own problems from the general discussions, but only if its representatives are sufficiently proficient with the language of the conference; if those representatives on their return could persuade the constituencies they serve to realize that they have as much a part to play in district evangelization; if—but there are too many ifs to be successfully overcome, and, in consequence, the English Churches, far from being oases in the desert, or William Taylor's nurseries for pioneers in village evangelization, or even co-workers in the great struggle of spreading the Gospel of Jesus Christ throughout the length and breadth of India, are more like isolated monuments of still-life, either very much like the Taj Mahal (without its beauty but with all its significance!), or like the Residency at Lucknow, that

while it points back to a glorious past, sits contentedly facing a crumbling future that will inevitably level it into obscurity; institutions within which, if his spirit were sensitive enough, one might obtain spiritual food from their preaching sessions, but would have to depend upon the grace and mercy of God to provide an outlet for the spiritual energy thus generated.

It is, perhaps, this general inactivity, arising out of the indifference of isolation on the one hand, and an attitude of treating the English Churches as something not entirely indigenous on the other, that caused our Critic to claim that the English Churches were a retarding factor in the growth of the Indian Church. For what patriot, seeing so much poured into an institution that produces so little, cannot help feel that it were better those funds be diverted into channels more beneficial to the Indian Church? And it is not only a matter of funds, but so long as the English Churches maintain their isolation, so much harder will be the task of proclaiming to India the truth that

"In Christ there is no East nor West,
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth."

All of this is, perhaps, a pessimistic picture of the English Church as it is to-day. It is the duty of this Convention to make it what it ought to be to-morrow. And so, what of to-morrow?

1. If the English Church is to fulfil its obligation to Christ in India, it must definitely begin to plan a programme for to-morrow in which it will take up its share in the work of the District within which it is situated, not only in financial help, but with personal service. Here is one of the recommendations of the Board of Evangelization of the Lucknow Conference of 1940.

Steps Toward Making the Gospel of Christ known to others

A. *First keep our own Spiritual Experience Ablaze for God.*

1. Among the Ministry and Laymen.
 - a. Keeping Morning Watch and Bible study.
 - b. Fellowship bands for Intercessory Prayer and for broadcasting love. (Love in Action.)
 - c. Evangelistic groups from central churches for village and street preaching and selling gospels.
 - d. Library Service—From where Morning Watch material and devotional books may be distributed.
 - e. Women's Aid Societies—earning money for Church and Missions.
 - f. Missionary Societies for men and women, learning the needs and contributing elsewhere.
 - g. Establishing Co-operatives.

It is only when the English Church begins to attempt these recommendations that it will find its place in the great plan of God, and redeem the stigma that is now upon it.

2. The English Church of to-morrow must be ready to forget that it is The Methodist Church, whose sole aim is to make all those who worship within its walls Methodists; it must forget that it is an Anglo-Indian Church which might possibly include Europeans in its membership, but will tightly close its doors to all else; neither must it go to the other extreme and seek to establish itself as an English-speaking Indian Church, but it must begin to regard itself as a Community Church in which all who worship might "their high communion find," not merely in corporate worship, but also in loving service according to ability, thereby creating that "golden cord" that close binds all mankind, and establishing "Love in Action" through a unity of purpose befitting "the Body of Christ."

Finally, the English Churches of to-morrow, realizing that the successful conclusion of anything that it might undertake depends entirely upon adequate leadership, and that leadership, hitherto coming from abroad, is not now sufficiently available, neither is it healthful to the growth and development of the Eng-

(Continued on page 9 column 2.)

Our English Speaking Churches

Their Founding and Early Development

REV. PAUL E. WAGNER

William Taylor was the founder of the English-speaking work of our Methodist Church in India. Although he ministered in India only for a period of four years and seven months, we may consider the work which he established during that time significantly miraculous.

How can we grasp the great import of the ministry of William Taylor who travelled as a circuit rider and junior preacher in the Baltimore Conference, who served for seven years as a missionary in California, during the restless Gold Rush days, who toured the Eastern States, Canada, the British Isles, Australia, South Africa, and the West Indies as an inveterate evangelist? His autobiography of 743 pages is little more than an introduction to this 19th century saint of God.

A little over a year ago I had several visits with Mr. John James of Bangalore who is no doubt the oldest living convert of William Taylor in India. There is real artistry in his reminiscent and perhaps unorthodox description of this giant of God.

John James graphically described his conversion under Taylor's ministry and the resultant group of Christians that gathered in a fellowship band in his home in Salem. Shortly after Mr. James' conversion William Taylor came to Salem to visit this fellowship band. Mr. James met him on the station platform and said, "Won't you come into the station and have something to eat?" "No," replied his guest, "But I will take a bath." Mr. James told me, "So I led him into the rest room. How I admired him! He was a big man with a long greying beard! In preparation for his bath he took off his wig and I, being surprised, said to Mr. Taylor, "Brother Taylor, you look just like St. Peter."

Perhaps this apt comparison is the briefest and best biography which we have of the Rev. William Taylor—truly here was a *chosen apostle* from our Lord's own company touring every continent and many of the isles of the world in the 19th century. It has been said that he was the most travelled man of that century. Many people know of the glory which still shines from the life and ministry of William Taylor; however, there are few who really understand the implications or secret of that powerful ministry—and still less who take such a ministry upon their own lives.

Only the *method* of the Kingdom's progress under Taylor's ministry will be dealt with in this paper. Most of the information has been gathered from primary sources such as William Taylor's writings, which he describes as "simply a narrative of what I have felt and done," from private interviews and correspondence and from existing Church records.

William Taylor arrived in Bombay on November 20, 1871, after receiving an invitation from the Rev. J. M. Thoburn. He proceeded immediately to our Methodist work in North India.

Bishop James in his report to the Missionary Society concerning our work in India in the year that Taylor arrived wrote, "Our missions in India are in the form of a regular Annual Conference comprising three presiding elders' districts, as follows: Bareilly, Lucknow and Moradabad."

Bishop Badley in his Introductory Historical Statement of "Visions and Victories in Hindustan" writes, "The year 1870 marks a turning point of the Methodist Episcopal Church in India."

This year was a turning point because William Taylor under the guidance of God caused a number of barriers which hitherto had hindered the spread of the Kingdom of God through our Methodist Church in India to be removed by new Life within the mission.

The very first barrier which came to William Taylor's attention and which he records in his journal was that the Mission's ministry was closed to the English-speaking peoples of India. It was true enough that a letter of instruction in 1862 from the Missionary Society in New York to Dr. William Butler, the founder of our Methodist Mission in India, included the statement that consent was gladly granted for work among the European population in the area occupied by the mission "provided such a service does not interfere with the execution of your mission" in the vernaculars. At that time services had been conducted in English for a two year period and Mr. Thoburn had just recently resumed these services. However, William Taylor, after preaching the first Sunday evening that he was in Lucknow to an English-speaking congregation, writes, "I took strong ground from the start in favour of getting these English-speaking people saved and incorporated into our Mission working force." "Furthermore," he wrote, "In their present state the mass of them make a false showing of Christianity, and are terribly obstructive to our great work of leading the non-English-speaking people to Jesus."

It is of utmost importance to see that William Taylor immediately led the missionaries of the Methodist Church to consent to further their work among English-speaking people. Taylor writes in his journal on November 27th, just one week after his arrival in India, "The brethren had a consultation, and consented to this change in their mission policy."

William Taylor remained in the Methodist Mission field in North India for a year preaching whenever he could in English and visiting the different districts of the conference where he spoke through interpreters. By the end of this year, (October 31, 1871) the Rev. J. M. Thoburn, the Presiding Elder of the Lucknow District, reported.

"As our mission had been projected for the benefit of the Indian people we had not felt it our duty to make any special effort for the benefit of the English-speaking people although we had occasional services for their benefit."....."Brother Taylor initiated the work by receiving a number of them into the Church, and we have gone on gaining strength among them ever since.".... "I am every day becoming more and more convinced that God has a most important work for the English-speaking people in India to do, and that we should avail ourselves of their help wherever we find them."

The second barrier which William Taylor wisely or unwisely broke was the barrier of boundaries of our Mission in India. As already stated the Methodist Mission consisted of an Annual Conference of three districts in North India.

In October, 1871, William Taylor left North India and came to Bombay to assist the American Marathi Mission with evangelistic services. After concluding a series of meetings in this mission, he began to preach in English in connection with the school of the Free Church of Scotland. In the month of December, 1871, a great revival broke in Bombay among the English-speaking people which gathered force through the following year. It is about this great movement of the Kingdom which we shall continue to consider.

As some of the people who were converted in Bombay were transferred to other parts of India, William Taylor began to receive calls to other cities to conduct services. His travels over India became so extensive that eventually, as a result of his labours, the barrier of boundaries were inevitably broken. The Rev. B. H. Badley in giving a short account of Taylor's life in his "Indian Missionary Directory", writes tersely—"Came to India in 1870. Laboured for a time in North India, and afterwards at Bombay, Calcutta, Madras and elsewhere." (Italics mine.)

The question of extending the field of service of the Methodist Mission was not a new one on his coming to Bombay. Within a month of Mr. Taylor's

arrival in India, he received an invitation to preach in Cawnpore, but the Methodist missionaries urged against it. However, William Taylor reminded them of Mr. Wesley's saying "The world is my parish," and of the fact that Mr. Thoburn had preached there several times. He promised that he would not commit the Mission to any responsibility and accepted the invitation. There is no doubt that the zeal of this apostle of Christ to follow eagerly after his Master "into the next towns" was more motivating than any conscious effort to extend boundaries.

A third hindrance to the spread of the gospel of the Kingdom is closely related to the second—William Taylor writes several times in his journal that there was a lack of fundamental enthusiasm and faith in carrying out the primary demands of proclaiming the gospel message. Like his Master, William Taylor believed in announcing the "good news" and calling for immediate discipleship from those who heard him.

Near the close of his life Bishop William Taylor said,

"I am comforted in the fact that, for more than fifty years of my Gospel ministry, on every occasion I stood near the strait gate that opens into the kingdom of God, and tried by the help of the Holy Spirit to show poor sinners the way in. A gate-keeper doesn't aim to get off fine speeches, but keeps repeating, 'This is the way, gentlemen and ladies. Walk in.'

Mr. Taylor accepted this call of God and man to come to India in order to carry out his magnificent obsession. It was no unrevealed fact, however, that there were people in this land who did not share enthusiastically in this obsession.

Two weeks after his arrival in Lucknow William Taylor addressed the missionaries who had joined with him in his labours—

"Sisters and brothers, you know the difficulties peculiar to India—the paralyzing influence of heathenism, formalism, and caste. It seems to saturate and mildew your very souls; and then you talk about the enervating effect of the climate. God made the climate, and God made the Gospel. If His Gospel is not adapted to this climate, then we will ask Him to change the climate to suit His soul-saving purpose and plan. I tell you, God's Gospel is adapted to every climate, and every variety and condition of human kind. We must have faith in God, and faith in man—God's ability to save, and man's susceptibility of being saved. God will help us, and lead us on to victory."

He maintained this buoyancy of spirit throughout his life.

If the people within the Methodist mission were backward in marching boldly with Mr. Taylor, how much more reluctant were those outside the mission to respond to his zeal in proclaiming the gospel.

After coming to Bombay William Taylor received permission to preach in the House of Correction. Then the chaplain of the institution on seeing Taylor's name in the visitors' book said, "Take this book away from here. I'll never sign a book that has Taylor's name in it."

At the same time the general public in Bombay took up the controversy that became associated with the name of "Taylor" and a few extracts from his journal after he had been in the city a little over two months give us a sense of the storm of criticism which had been started.

"Friday, 26th.—Three letters in the *Times* today—two against "the revival," and one on our side. I have not read any of them; I seldom ever read what the papers say about me, but I hear of these things from others."

"Newspaper war waging fiercely. George Bowen is responding to their guns splendidly, both in the *Guardian* and the *Times*. Most of the

editors seem disposed to deal fairly; but correspondents say what they like, and many of them have no regard for the truth."

In facing the hindrance caused by the lack of zeal in proclaiming the gospel message, it is evident that God led Taylor on to the victory which he claimed.

William Taylor recognized the greatest barrier to the progress of Christ's work in India as a lack of vital Christian experience which is so necessary for an effective Christian witness. In this lack of definite Christian experience William Taylor found essentially the same conditions in India which John Wesley had discovered in England in the preceding century.

If William Taylor came near to showing any signs of weariness in his mission, it was during his early days in Bombay. He was dealing with people who were nominal Christians but they lacked a true experience of Jesus as Saviour. One night the Rev. Mr. Harding, of the American Marathi Mission, told Mr. Taylor, "Go speak to that gentleman; he is Mr. M. . . ., a very good Christian man." As Mr. Taylor spoke to him, he learned that Mr. M. was distressed because he felt he was not such "a good Christian." In another instance one, Captain W. . . ., claimed he did not receive the forgiveness of God because it was his purpose to "punch the head" of his enemy. Mr. Taylor in another place tells of how he was able to lead a young man who was a professing Christian and a teacher in the Sunday school into a saving knowledge of Christ. In North India an Indian pastor confessed to Mr. Taylor that pride kept him from the fullness of life which was his privilege in Christ. As Taylor gave a call for seekers of entire purity, a missionary responded whom Taylor afterwards described as a man who "got on the whole armour of God." The only way in which it is possible to present this fact of a lack of definite experience among professing Christians is to mention just a few lives that came to know or experienced Christ to be a living Saviour.

William Taylor knew that it was his primary task in India to lead Christians into a real experience of God. Nor was he satisfied in leaving them in mere possession of this experience. He knew they could only maintain this living contact with God by sharing it with others. A person completely filled with the "good news" would, like the prophets of the Old Testament, "bubble over" with their new possession.

George Bowen in making his observations about the value of this public Christian witness writes in "The Bombay Guardian":—

"The writer has been preaching for twenty-four years in the vernacular in the open air in Bombay; but it is a new thing to preach with a body of Christians, ladies and gentlemen, European and (Indian), giving the moral force of their presence and prayers, uniting occasionally in singing, and ready to bear their personal testimony to the value of a true faith in Christ. It is not easy to overrate the importance of this kind of demonstration." . . . "The people of Bombay are much impressed by the evidence now furnished that there are many who profess to know Christ as their personal Saviour, and under the influence of their faith in Him have a sincere desire to welcome them, the people of this country, as brethren and sisters in Christ."

However, this public witness was not the work of a day, but the result of six months of intensive training. Taylor states this general principle in his "Autobiography." "The first thing is to get a footing in a foreign field, and, by Gospel conquest, raise up a witnessing host out of which to develop organization."

It was not so easy to raise a band of witnesses under all circumstances. In Bombay he had companionship with a few Christians who worked hand in hand with him and George Bowen was one of these persons whom he recognized as a living saint that should be canonized.

When he went to Calcutta, however, his work was much more difficult. After two months of conducting evangelistic services only thirteen people believed intensely enough to join forces with him. Nevertheless, he was more determined than ever to build up a band of witnesses who would carry on the work after his departure. He records his feelings in his journal,

"God has sent me here to organize at least one body of witnessing soldiers for Jesus, who will 'endure hardness'; and by the power of the Holy Spirit I must succeed, or die in the trenches of the enemy."

William Taylor tells of the value of a personal witness in these words:

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. When a sick patient submits to treatment, all the friends are anxious to know how it succeeds, and rejoice to hear that the patient has been relieved and cured; so when poor sick sinners submit to the great Physician, and get healed, God intends for the honour of the Healer and for the encouragement of the dying masses without, that the healed shall be witnesses of His power to save."

He realized the value of the spoken witness but he valued the witness of a transformed life more highly. He often referred to a life of victory as the greatest aid in helping people to come out on the Lord's side. While preaching in front of the Queen's statue in Bombay in May, 1872, he called for "a testimony for Jesus" and Mr. F. . . was one of the men who stepped forward. He exclaimed, I was "a swearing, bad-tempered, drinking, abusive man before I accepted Christ as my Saviour." Calling to a Parsee fellow-workman who was standing in the crowd, he asked the Parsee if any of these acts were still true about him, to "proclaim it before this congregation." Mr. Taylor stressed the value of this statement as a definite fact and not as opinion, hope or belief. Many times during his evangelistic work he mentions the importance of a "living epistle" as a witness for Christ.

Here is a striking incident of what happened to the witness of an unworthy person after one of William Taylor's meetings. I give the quotation from Mr. Taylor's journal in full:

"A number had just been saved, and I gave them an opportunity to bear witness for Jesus. After half a dozen new converts had spoken just to the point in their newborn simplicity, a very red-faced burly-looking man, whom I had never seen before, stood up and gave a long detail of twenty years' experience of miraculous deliverances which God had wrought for him; stating that he loved the Lord with all his heart; finally Rev. George Bowen rose to his feet, and the man sat down. Bowen knew him well, as a man who had just lost a good appointment under the harbour-master, on account of his habit of getting drunk. He was well-read in the Scriptures, professing high attainments in religious experience, and most pious when drunk. Here he was in our meeting, vitiating the testimony of true witnesses. Bowen was horrified, and prayed that God, without injury to him, would shut his mouth; and from that time the man could not speak a word for some weeks. I saw him in the hospital a few days after, and he wrote on paper what he wanted to say. He seemed in good health; but his tongue had borne false witness in the Lord's house, and God thus rebuked him. He recovered his speech, but did not give up his sins and hypocrisy."

The question which presents itself to us is, "Was the way in which this witness was received among the people of that day effective?" "Did the efforts of this collective testimony for Christ bear fruit?"

There were times when people became antagonistic to the style of Mr. Taylor's presentation of the gospel. Mrs. Amy Carr, who was a member of Taylor Church until her death a year ago, told me of the first time she heard him preach. She was nine or ten years old at the time and her mother, a Presbyterian, took her to one of his services in Bombay. In the middle of the sermon her mother took her daughter by the hand and led her from the hall saying she had never heard a man speak like he spoke and she would not allow her child or herself to hear him again. Parenthetically it might be added that Mrs. Carr was converted under Mr. Taylor's ministry in Jubbulpore about a year afterwards where her parents had moved. Nevertheless, it remains true that storms of antagonism did arise at that time.

Within the last year I have received a most interesting letter from Mrs. Sarah Fritchley, the mother of Mr. H. C. Fritchley, the principal of our Calcutta Boys' School. At my request he kindly asked his mother to write her personal recollections of the work of William Taylor in those early days. This letter shows well the effective nature of William Taylor's ministry and also a few secrets of the successful organization which carried on his work after he left India.

In the early part of these recollections Mrs. Fritchley tells of the converse and clashing attitudes which were aroused in individuals and in homes.

"When I was just eleven years of age in 1871, some remarkable things began to happen in Bombay, India. A man by the name of William Taylor started preaching in a hired hall, and these meetings were held every night. Rev. George Bowen, an old friend and constant visitor of our family, first told us about these meetings and invited the older members of the family to attend. They did so, and I remember so well all the excitement in the home as they talked about what they heard. 'Why, it was outrageous the way that man talked, saying that all of us were sinners against God, and needed salvation. Don't we go to church twice on Sunday, say our prayers, and attend family prayers every morning?' Still, as the days wore on, arrangements were made to attend the service again—This went on for a few days, and my young mind set to wondering what this could mean."

This letter tells one side of the story; William Taylor's journal tells the other. He tells of being invited to tea and to spend the evening at the home of Widow Miles (the grandmother to Mrs. Fritchley whose name was then Sarah Cassidy) when he "was introduced to her large and interesting family." Mr. Taylor writes, "Brother Bowen was with us, and we had some good singing! What a grand thing to get such a family truly converted to God!"

And the family was converted! Mr. Taylor wrote the above in his journal on December 9th. Both William Taylor's journal, which bears the exact dates of individual conversions, and Mrs. Fritchley's recollections bearing record in the same manner of how the family was converted.

Mrs. Fritchley's account reads:

"One night, when my younger sister and I were in our beds and Grandma (Mrs. Sarah Miles) had just retired to her room, there was a rush through our room and the voice of one of my married aunts said, 'O, Ma, I've just come to tell you, Mary and Julia both stood up as seekers, and Mr. Bowen's face was like the face of an angel. Dora, Amy and Alice spoke of Christ saving them too.' She fled before the others reached the house. They came in very quietly and I watched my older sisters as they got quietly to bed. My sister Mary's face meant so much to me. She was *different* that night and I buried my head in my pillow and cried myself to sleep that night."

Mr. Morris (Mrs. Fritchly's uncle) invited Mr. Taylor to visit him in the afternoon of December 22, 1871. The journal reads:

"I spent an hour in explaining the way, and praying for him. He said, 'I can't attend to my business now, nor do anything.' He is not far from 'the kingdom of God!'"**

Another entry that day tells that Mrs. Major Raitt (Mrs. Fritchley's aunt) said that night, "I received Jesus at home to-day." Mr. Taylor writes, "Mrs. Ashdown (another aunt) received Christ to-night, and testified for him. Also, Mary and Julia Cassidy."

On the 21st William Taylor had recorded:

"Four new witnesses publicly testified for Jesus: viz., Sister Morris, William Ashdown; all saved to-day and to-night. Glory to God!—we are gaining ground."

Why this recital of sacred facts? Because this illustrates so perfectly how William Taylor moved from life to life with the Spirit of God until the entire family unit was under God's sway. This is without a doubt one of the great secrets of William Taylor's success. Near the end of his life Bishop Taylor looked back and recalling just how he carried out his life mission he wrote, "As fast as we get people converted to God we organize them *in the houses of our people.*" (Italics mine.)

His journal bears ample record of his custom of spending his mornings and evenings in the homes of people. Mr. James recalled to me, Brother Taylor came to Salem to visit "the Church in my house." While at Secunderabad William Taylor writes;

"Each night of our services, I wrote down the name and address of each person professing to find Jesus, and next day, or as soon as possible, called to see them."

He calmly writes, "I visited in 19 homes this morning."

Not only did William Taylor do effective work in the homes of individual families, but he organized these family groups so that they would continue to further their effective witness and service. One of the most damaging and yet frequent criticisms which is levelled at evangelists is that they tend to decentralize the working fellowship at the heart of the Church; they so strongly emphasize the relationship of the individual to God that they neglect to develop a living fellowship which takes these new Christian experiences of men into consideration. Such a criticism could never be made about William Taylor. He believed that after the ministry of reconciling man to God was completed man should be reconciled to man. As a matter of fact, it has already been pointed out that, as in the case of Captain W. . . . , there are times when the reconciliation of man to man must be completed before there can be the experience of a lasting atonement between man and God.

When William Taylor saw that men were coming into effective relationship with God, he began to organize "fellowship bands." This was an outward organization expressing an already existing inward bond. He writes his thoughts in his journal:

"It dawns upon my mind that God will lead me to organize many fellowship bands in the houses of the people who will be saved at my meetings. We cannot have an organized, witnessing, working church without them." "At any rate, I must organize the fellowship bands to nourish the babes God is giving us."

Just three weeks after he wrote this statement, the first fellowship band was organized. Mrs. Fritch-

ley gives us an inside picture of this first fellowship band. It is so meaningful to her because it was at this gathering that she came to know Jesus as her Saviour.

"Then, on the night of the 30th December, 1871, the first Fellowship Class was formed in my grandmother's drawing room. 18 of our family, whom I can remember, were present, beside many others who had been converted. Several had given their testimonies and "Brother" Taylor (as we soon learned to call him) kept moving his chair in front of almost each one, until finally he sat opposite a white-haired old Scotchman who had been seeking Christ for many days, but feared he was "too great a sinner to be saved," and said to him, "Brother, have you found Him?" (no answer); "Are you still seeking?" A nod with a smothered sob was the answer—"If ye seek me, ye shall find me. Have you really come with all your heart to Him?" "Yes"; "Then whosoever cometh to Me I will in no wise cast out. Jesus says so. *Whosoever cometh to Me; you come to Him?*" "Yes." "Does He cast you out?" Instantly the light dawned into the old man's heart, and (wonderful to relate!) into mine as well, for I had followed every word intently and had done exactly what Brother Taylor had said, and in my heart knew that Jesus had received me and I Him."

In the same fashion, William Taylor went on establishing fellowship bands in Bombay.

While in the process of organizing these fellowship bands, problems began to arise.

"Sister Morris first, and a number of others at different times, asked me what I would do to provide for the pastoral care of all these converts. I advised them to pray to God, but say nothing about it till we should see more clearly the Lord's leading in that matter. I have laboured as an evangelist for sixteen years, but always in conjunction with organized churches—to which I entrusted the care of the converts saved at my meetings." "We have been advising the converts to continue to go to the churches they had been most inclined to attend. But pastors who will not allow me to preach in their churches—some of whom preach against my work—are not the men to nourish and lead to usefulness those who have been saved at my meetings. It has long been manifest that I must in some way provide for them; but I have not been clear as to whether or not it is the will of God that I should take the responsibility of organizing a church."

A few days later a letter signed by eighty-three people asked that they be established into a Methodist Episcopal Church. In reply to this letter Mr. Taylor gave an affirmative answer in a long open letter in the "Bombay Guardian."

Nor did he consider the church that was organized as an end in itself. He addressed "a number of our young workers":

"Sisters and brothers,—I have for months been absorbed in our English-speaking work. It is now upon my soul specially to seek power from God to lead this band of workers among the Indian people. 'As a church we are young and feeble, and may not be able to accomplish much at first; but we must begin in good earnest, and go on and acquire skill in the work.'"

From the very beginning William Taylor believed that these churches should be self-supporting. We shall better understand his idea of self-supporting churches if we read them in his own words.

"It was from the start distinctly stated and unanimously concurred in by all our members, that ours should be purely a Missionary Church, for the conversion of the Indian people as fast and as far as the Lord should lead us; that while it should be true to the discipline and administrative authority of the Methodist Episcopal Church, it should neither

** "We had seven witnesses to-night. Mr. Morris told about his visit to our house to-day, and how I had instructed and prayed for him; and, said he, 'I had only gone about a hundred yards, near to the railways bridge, when I accepted Christ, and He took away my load of sin.'"

ask nor accept any funds from the Missionary Society, beyond the passage of missionaries to India; nor hence come under the control of any Missionary Society, but be led directly by the Holy Spirit of God, and supported by Him from Indian resources." "Our ground on that point is simply this: There are resources in India—men and money sufficient to run at least one great Mission. If they can be rescued from worldly waste, and utilized for the soul-saving work of God, why not do it? All admit that self support is, or should be, the earnest aim of every Mission. If a work in India—the same as in England or in America—can start on this healthy, sound principle, is it not better than a long, sickly, dependent pupilage, which in too many instances amounts to pauperism? I am not speaking of missionaries, but of Mission churches. We simply wish to stand on the same platform, exactly, as our churches in America—which began poor, and worked their way up by their own industry and liberality, without funds from the Missionary Society. When such need help in some great enterprise, of building a church edifice or institution, it is considered no infringement of their self-support and self-respect to get help from churches or friends beyond their bounds; nor to accept help from the Missionary Society for the beginning of work in their bounds too poor to start of itself. So our self-supporting principle in India applies particularly to the support of ministers of the Gospel, and as far as possible to all our church buildings and institutions."

Having made his plea for the support of workmen to an India-wide Missionary Church, men were attracted to this fresh challenge of the Kingdom. The Quarterly Conference records of this young Church are still preserved for us in Taylor Church, Bombay. At the first Fourth Quarterly Conference, this simple statement is recorded, "Rev. George Bowen, so long and favourably known in Bombay as a minister and Editor, has cast his lot among us as one of our regular itinerant ministers." The ministry of Mr. Bowen was with power and here he was harnessed into a movement which called for his best.

Young men from America received and answered this same call. This call is recorded in an interesting manner in the first Second Quarterly Conference.

"The number of conversions during the quarter has not been so great owing partly to the hot weather and more especially to the fact that nearly all the English-speaking people at the time available have been converted."

Is this not a remarkable statement! What is more remarkable is the fact that followed—when one door was closed they prayed for another to open.

"The latter half of the Quarter has been occupied in 'special series' days in prayer meetings for personal holiness and for 'power' to bring the Indian people to Christ. Several of the brethren have been wholly sanctified to God and there is a growing power of love and sympathy in the Church for the Indian people 'about us.'"

Many men, without purse or scrip, stepped out in those days to serve Christ as He would have them. Bishop Badley records this movement in "Visions and Victories" in Hindustan,

"And it stirred many of the younger Englishmen, some of them in the higher grades of the services, men like William F. Oldham (later Bishop Oldham) who was converted in Poona. This movement swept many such young men into the Kingdom of God."

There is both purpose and power for us in this backward glimpse into the beginnings of the life of the English-speaking Churches.

Although through the years, changes in terminology and changes in methods have taken place, our

functional purpose remains fundamentally the same—to help men and women to find their lives centered in Christ. That life must then be cared for and equipped to find its largest and most useful place in the world in which we live. The measure of men's need for Christ measures the extent of our tasks. St. Paul sensed the depth of the need when he said,

"And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Resolutions

(Continued from page 2, column 2)

10. English-speaking Churches and Schools are hereby requested to support the Indigenous Ministry Fund by monthly subscriptions, special offerings, like the 5th Sunday, and soliciting bequests. Until the new All-India Fund has been organised, contributions may be sent to the Secretary-Treasurer of the Bombay-Poona District Fund, L. A. M. Boulton, Esq., No. 11 Court Royal, Christ Church Road, Byculla, Bombay.

11. The problem of poverty within the constituency of our English-speaking Churches demands study and action. We request our Continuation Committee to arrange for an objective and penetrating study of this problem by a qualified minister or layman, and pending the report of that study we urge that competent persons in each Church and school undertake to devise ways and means of effecting improvements in local conditions.

12. In order to have a more equitable method of pastoral support, and especially in order to insure a living wage for all our ministers, this Convention requests the Continuation Committee to prepare a plan or plans, for the pooling of resources of our churches and to submit the same to the next Convention and to the Churches for consideration and adoption.

13. Principals of Methodist English Schools are requested to provide courses of instruction in the history of Methodism for their students. The Convention believes that our young people would profit greatly in their personal life and in their influence as Christians from a wider and more thorough knowledge of the origins, the achievements, the polity and the distinctive teachings of Methodism, and from consequent pride in their heritage as members of our Church.

14. The Convention records its appreciation of *The Indian Witness* and urges members of our English Churches to become its subscribers and regular readers. We request the editor of *The Indian Witness* to publish at an early date a special number devoted to our English Churches and Schools.

The English Church—To-day and To-morrow

(Continued from page 4 column 2.)

lish Church, must seriously and prayerfully take definite steps for the raising and training of an Indigenous Ministry that will adequately supply its need whose support will be found by the Churches they serve; and must establish a Sustentation Fund, raised and maintained by all the English Churches in India to cover any inadequacy of the smaller Churches.

If in the past we have received criticism that has not been favourable, let us humbly acknowledge that we are not entirely free from blame and, in an effort to redeem ourselves, let us demonstrate our resolve for to-morrow through the spirit so ably expressed in Edwin Markham's poem "Outwitted."

"He drew a circle and put me out
Heretic, rebel, a thing to flout.
But Love and I conspired to win,
We drew a circle and took him in."

SYMPOSIUM ON "OUR ENGLISH CHURCHES"

I. Their Constituency—The Anglo-Indian Community

BY C. N. WESTON

Mr. Weston referred the convention to his book—"Anglo-Indian Revolutionaries" He stated that a full account of the Anglo-Indians would be found there. He read certain extracts from his book as they gave his view and had their lesson for the convention. The passages he read are given below:—

These pages have unfolded something of the visions Thoburn and Taylor had for the Anglo-Indian community. Those visions have not developed exactly as Thoburn and Taylor predicted. But I am really astounded at the extent to which their predictions have come true. The Anglo-Indians formed the majority in our Central Methodist Episcopal Churches all over India in the early days. It was from these central Churches of ours that the work expanded in ever-widening circles into the furthest corners of India. Dr. F. M. Perrill writing in the *Indian Witness* of March 18, 1937 states: "The vernacular work of our church owes its existence in a great measure to these English-speaking congregations which William Taylor organized. There was an evangelistic fervour among these congregations which led them out into vernacular work and this resulted in the opening of many centres of Christian endeavour and later in the organization of the various annual conferences."

Many Anglo-Indians in our churches did catch the vision and answer the call as the stories of Oldham, Miss Grace Stephens, Rev. M. Tindale and my dear parents have proved. The life-story of Phoebe Rowe, a renowned Anglo-Indian worker of our church in North India, has been fully dealt with by Miss Thoburn of our church in a bound volume of 200 pages. Other hands must write the stories of Miss E. M. McLeavy, Miss Ruth Gantzer, Miss Fallon, Miss Muriel V. Bailey, Miss Charlotte Oram and other worthy Anglo-Indian revolutionaries whose complete stories are unknown to me.

The Anglo-Indian community to a great extent supported most of the work of Taylor and his mission in India. Taylor has acknowledged this fact. But for various reasons this new Taylor-plan partially broke down. The missionaries felt they were not doing God's work unless they preached in the vernaculars to the non-Christians. The Anglo-Indian was partially side-tracked into worldly channels by the ease with which he could make money in the Railways and Telegraphs which developed very rapidly in India about the same time. Under these circumstances the Taylor Mission was entirely absorbed by the Board of Foreign Missions of the Methodist Episcopal Church and was mainly supported by foreign contributions.

Although the vision has been dimmed it has never been obscured or extinguished. All through the decades there have been many noble souls among missionaries and the community who have prayed and longed for a return of the Taylor spirit of self-supporting churches in our midst. Taylor's impact on the community as a whole and on individuals has been so clearly and emphatically a movement from above, that many could not give up their faith in this movement without giving up their faith in God. Although Christ seems to have been somewhat of a stranger on the Anglo-Indian Road in recent years, I for one believe that His eclipse is only temporary and a period of preparation for a future revival which is inevitable and even now becoming evident.

II. Other Communities—

BISHOP S. K. MONDOL

(Reported by Secretary)

Bishop Mondol was asked to say a few words on some other communities other than the Anglo-Indian and Domiciled European, which attend and are taking an ever-increasing part in our English speaking churches programme. Bishop Mondol spoke out of his own experiences when he talked of some four or five other communities that had come to the church at Asansol during the time of his ministry there. Such communities as the American, who would not go to the Church of England, and so found a church home in these English speaking churches. Then, there were the Chinese who had come into India and were getting more and more accustomed to the language. Obviously they could only find here their church home.

After he had talked about still other communities he came to the question of the Indian community. There were numerous Indians, he said, who for various reasons, including the language difficulty as prevalent in India, came in large numbers to our English speaking churches. Some felt it a problem to know how to deal with such. The Bishop did not consider there is any real problem in the case. If such wanted to participate in English-speaking services, the Bishop thought the option ought to be left entirely to them.

While there were some who contended for the discouragement of such a policy on the grounds that the Indian Church would suffer by not having her best educated element in her services, yet the Bishop believed that through an attitude that held the educated Indian off, we should be guilty of offending him. If the Indian brethren wished to participate in English-speaking services, obviously they ought to have the option to decide. The thing for the church to do is to accept them on a basis of equality and brotherhood in Christ. In Christ, barriers of class and colour and culture are supposed to be broken down. We ought to prove this to an India that is clashing over these very things, and our Christ in whom is neither east nor west, will be glorified through a united church, moving forward in the power of His Spirit.

III. Our Churches—Their Finances

G. GIDNEY

(Edited by Secretary)

My theme this evening consists of a critical review on:

1. The salaries of our Pastors.
2. The distribution of our resources.
3. The financial control.

We have six churches in the Bombay area varying in degree of prosperity—or poverty for that matter—in proportion to that of the congregation. Each Church runs its finance on individual lines dictated by the Official Board and those who might interest themselves in the well-being of their Church, forgetting the old saying that 'united we stand, divided we fall.'

The six churches are to all intents and purposes divided into two sharply contrasting groups. One group is located in the good stations of Bombay and Poona. It has every facility for a good show-up, it is manned by ministers whose salaries are guaranteed by the Mission, and are thus not haunted by financial stress, and who have a very large share in the administration of the churches. The other group is located in less prominent places like Lonavla, Kalyan, Igatpuri. It has no facility for a good show-up, it has at the present moment only one Pastor whose salary is entirely out of proportion to the cost to live and the value of the work to the Kingdom.

Now, why is this second group given such step-motherly treatment? To my mind the answer is obvious, if you will but allow me to read you some figures of amounts being paid by the different churches towards Pastoral support. Taylor Church pays Rs. 3,605, Bowen Rs. 2,510, Oldham Rs. 2,858. Lonavla Rs. 375, Kalyan Rs. 587, and Igatpuri Rs. 341. The first three churches which are manned by Mission Board Ministers total Rs. 8,900, while the other three which are not manned by Board Ministers produce only Rs. 1,300. Now, what business concern would employ a pastor for the second group of churches where the pastoral support is so small when the less the pastoral support, the greater the burden on the shoulders of the business concern? The indigenously appointed pastor, is no burden whatsoever on the Foreign Mission since he is not on contract but is merely following his calling.

I strongly appeal to the mission therefore, to carefully examine this situation and to see that these matters are thoroughly rectified. Look to it, for instance, that the Lonavla, Kalyan and Igatpuri ministers get more reasonable treatment.

Brethren, can any one of you here give even one solid reason for the continuance of such a state of affairs? Why should a matter of equitable living wages be a matter hard for reasonable and Christian attention? I firmly believe the present state is not one to which the Master would give His consent. Inasmuch, and in so far as there are foreign ministers who supply our larger English speaking churches and receive support from two sources *i.e.* here and abroad, I would urge our administration to examine the entire situation carefully, and see to it that one man does not live richly and the other on crumbs I believe Lonavla and Kalyan which are at present vacant could both have ministers if there were a better system for the distribution of resources.

In view of the situation therefore, I have three suggestions to offer. First, since there are ministers whose salaries are guaranteed, I propose that such be sent to those churches unable to support a man and that the men from such places be sent to the Bombay, Poona Churches. Incidentally, such an arrangement would give the foreign minister more time to devote to his study of the Indian language, and thus fit him more quickly for the Indian work for which he has been sent to India.

Secondly, where the former proposal is not possible, let the mission supplement to a living wage scale the salaries of the men in these smaller churches.

Thirdly, where neither of these proposals is possible, that the pastoral support given by all six churches should be pooled, the indigenous minister first provided with a salary equal to the guaranteed salary of the Board Ministers, and the balance used to reduce the Board's commitment in respect of guaranteed salaries.

I know my proposals are revolutionary, but then I consider revolution is essential in such a state.

I must hurry on to my second main point, namely the distribution of our resources. As I have said before, 'United we stand, divided we fall.' I wish our lay people would realise this. Some of our churches are well off while others are definitely poor. Now, if the churches were united, such a state could not exist. I suggest that the resources of the Bombay Area (All-India may be considered later) should be pooled, and in these resources I include that most important little item, the salary of ministers which the Board saves, by posting to our English churches their ministers who are in training for the vernacular work. With pooled resources we shall have all six churches at concert pitch.

My third point is difficult, and I would rather it was in the hands of men more competent than myself. Nevertheless in broad outline my idea is that we should work to a systematic budget estimate annually, after pooling the resources in each area for a start. As a further source of revenue in anticipation of the day when the English churches will not need the services of the foreign minister, I propose the introduction of the tithing system. I would also like to see a start made in the direction of a separate conference for the English churches, especially in view of the present tendency on the part of the Board of Foreign Missions to concentrate on Indian work.

Brethren, I implore those of you who might be inclined to feel my criticism to be unwelcome, to realise that they are born of burning feeling for the entire well-being of our churches. They are searching and therefore should be welcome to each and every one of us who is endeavouring to follow in the footsteps of the Master.

IV. Their Ministers and their Ministry

L. A. BOULT

To-day the Anglo-Indian and Domiciled European Communities are facing many difficult problems—social, economic and even spiritual. They are looking more and more to their Churches for guidance in these difficult times. They want spiritual leaders in their midst, men who are

(1) Sure of Christ and the power of the spirit.

(2) Sure of their own calling.

(3) And have the burden of the work of the English Churches upon their hearts.

Owing to a peculiar system of service with the English Speaking Churches, we find that the men who have and are to-day pastoring our Churches, are young missionaries from America, whose ultimate aim is to serve in the vernacular field. Their usual term of service with an English Speaking Church is about five years, and during that time much of the missionary's attention has to be given to language study and generally getting himself suited for vernacular service. This naturally results in divided attention and retards the progress of our Churches. For as soon as the pastor has settled down to his work and has just about got to know his people, then it is time for him to pass on. We feel to-day that the work of our English Speaking Churches justifies the undivided attention of any pastor, in fact it demands all that any pastor can give. The alternative to such an arrangement would appear to be an Indigenous Ministry, i.e. our Churches being pastored by young men born in the country with an understanding of the people they would be required to serve, and having the qualities cited above—which are essential for the Christian Ministry.

With this end in view, the Churches of the Bombay-Poona District, formed an Indigenous Ministry Committee in 1938, with the object of bringing into existence, a fund, whereby our young men called to the Ministry could be assisted with their College Training, and even be supported, when posted as pastors to some of our own smaller English-Speaking Churches. This Committee to-day has a fixed capital of Rs. 6,000/- bearing interest at the rate of 3% per annum.

It is hoped that as a result of the Convention, the activities of this Committee will be placed on an All-India basis, and that all Churches will give their whole-hearted co-operation to such a cause.

A factor which should be given consideration is the question of pooling our resources, so as to ensure that all our pastors obtain a living wage.

The need to-day of an Indigenous Ministry is essential. Let us pray therefore that

God will give to our Churches young Ministers with consecrated and spirit-filled lives and then we will have no doubt but that we shall see the building up of God's Kingdom in our midst.

V. The Message in the Pulpit

DR. R. D. BISBEE

Many books have been written concerning the Preacher, and his message.

In order that the Message in the Pulpit may be what it should be, it is vital that the Preacher himself should have personal experience of God. He should know first of all that He has Jesus as His Personal Saviour. Something else is necessary besides being a born Christian. One needs to be "Born Again." Without this real Christian experience there would be something vital lacking in the Pulpit. A deep personal experience of God is necessary for the Preacher.

Then there is such a thing as a "Divine Call." One should not enter the ministry as a matter of a personal convenience. "I have no other work so I will become a Preacher."

God called Abraham. He called Moses, Saul of Tarsus, and we ask why is this? In order to do God's work there must be the knowledge that one has been called of God. Discouragements will come, there will be difficulties, but if one has a deep sense of the "Divine Call" there will come encouragement in the dark hour.

Then there must be the Holy Spirit's Co-operation. We need to have our hearts warmed and stirred. There must be the baptism of the Holy Spirit.

Dr. Spenser, who was one of the world's greatest soul winners of the last generation, used to say—"Young gentlemen make sure of one thing, that you are always co-operating with the Holy Spirit."

John Wesley, until his heart was warmed, was not a success as a preacher, but after the Aldersgate experience and he was possessed by the Holy Spirit, his messages took on new life and he became a great blessing to the world.

Now The Message of the Pulpit—A young preacher went to conduct a service in a church to which he had been called. His sermon consisted of various items of history which he had studied during the week. After shaking hands with the people at the door he went back to the pulpit and found a piece of paper on which these words were written "Sir, we would see Jesus." He took this message to heart and during the week he prayed about his sermon a great deal, and the following Sunday he preached as he had never preached before, lifting up Jesus, the Lamb of God. After shaking hands with the folks at the door he went back to the pulpit and found another message. It was this, "Then were the disciples glad when they saw the Lord."

Our message is Jesus, the Crucified; Jesus the Resurrected Lord, the Glorified Master. Spurgeon in speaking about the message said, "I have been in this Church now for 30 years. In every service I have preached the CROSS. I would not have stayed in this Church for 30 months if I had not done so." We are saved, and the burden of sin is rolled away by faith in the ONE who died upon the CROSS. Well may the preacher say, "I am determined to know nothing among you save Jesus Christ, and Him crucified."

Then may we suggest that we are called to be witnesses. We are to tell of what Christ has done for us. Of His saving grace; of His redeeming love, and His Wonderful Keeping Power.

Jesus entrusted the tremendous task of taking this Message of Salvation to a despairing and unbelieving world, to humble fishermen, who were truly converted and baptized by the Holy Spirit. Although faced by formidable obstacles, they did not fail!

To-day 'Fishers of men' are needed as never before. We have preachers, teachers, doctors, administrators, but the greatest need is for—"Fishers of men." Jesus still says—"Launch out into the deep, and let down your nets for a draught!" Will we not obey?

Remember it is God who makes us new creatures, gives the vision and who calls us to our tasks. And He it is who gives strength for the task if we only ask for it. Let us listen to God as He says to each one of us, "Son of man, stand upon thy feet, and I will speak unto thee; then go forth and speak the message that I give thee."

"Rise up, O men of God
The Church for you doth wait,
Her strength unequal to the task.
Rise up and make her great."

VI. Pastoral and Lay Evangelism

MR. N. K. MUKERJEE

(Reported by the Secretary)

Mr. Mukerjee was inspiring and instructive as he spoke on a subject so close to his heart. All who know Mr. Mukerjee, know him to be an eminent evangelist. I suppose there are few laymen who are being so widely used of God for the converting of souls.

Methodism, said Mr. Mukerjee, was born in Evangelism. Her contribution to a decadent age was this passion for souls. It is her spiritual heritage, her dominant note. Other churches have had a place for Christian experience, but with Methodism it has been central. Indeed evangelism is Methodism's distinctive contribution to the church militant, of which she is a part.

But, by way of contrast to this, in our present day conditions, this note is no longer predominant. Indeed, in our Indian Methodism, if this note is struck at all, it is always in a minor key. And what is worse is that there is a danger of this note being silenced altogether.

In a book by W. E. Sangster, "Methodism Can be Born Again!" Mr. Mukerjee told of having read a chapter on: Methodism: Machine or Message? It was both. A machine? Yes! But it was so for the specific purpose of conveying the message. And so he thought, perhaps the reason why such a message is lost that Methodist is becoming the machine without the message.

The tragic result of this is that the ministry has capitulated. It has abdicated. To stress the gravity of the situation, the speaker quoted from the Episcopal address of 1936: "Unless we have a revival of proper evangelism, many of our churches will die within two decades."

Thus, Mr. Mukerjee made two suggestions for future thought, both of them being of the nature of backward movements. The first was a return to the mother church. Already there is a flirtation in that direction. Are we not becoming more and more liturgical? Are we not steadily introducing the robing of priests and bishops? Such a movement had the danger of coming out at the Tiber. (Romanism.)

But then, there is another possible backward movement, and that is to go back to the original power and programme of Methodism. Go back even further than the Tiber, and return to Pentecost, and Methodism will emerge again with a message for our world, and do we need it!!!

Thus, through this programme, our ministry will be converted, and our people will get converted. The stress shall be on the souls, not on the silver. Souls shall be our aim, and we shall once more have recourse to preaching in power. We shall return to our class meetings and love feasts and the Sunday Schools. Here then we have our programme.

(Continued on page 15)

OUR BOYS AND GIRLS

MRS. J. H. WILKIE, Editor, 88 Cantonments, Cawnpore

Margie Goes to the Kolahoi Glacier

The smell of coffee woke me early. Pinky had not slept so well because she was so sunburned. Her arms were beginning to blister. She had them wrapped in a towel the rest of the way. We got off before the pack ponies, but they overtook us while we were lurching. The first part of the way was through solemn pine forests with the most mighty trees I have ever seen. The river was far below, and we could only see an occasional white dash of foam between the rocks of the narrow gorge. The children sang all the songs they knew, and a white-capped redstart seemed to enjoy them for he flirted and swished before us for quite a ways. Soon the deep forest gave way to barren sun-scorched hillsides scarred with the rubbish of many landslides. I was very glad Pinky and I were in a basket and not on a pony, as the path was only about a foot wide, and there was a sheer drop of about two hundred feet to the river below. Suzy rode all the way, and never seemed to mind, but just about then I heard mother say that she thought she would get off and stretch her legs. Mother always put a 'surprise' in everyone's pocket before starting, for eating when we got hungry. Pinky always shared her cookies or candy with me, so we never got too starved.

We had not seen many flowers on the way, but now as we scrambled around a big boulder we saw a huge clump of heavenly blue columbine, high on the rock. A yellow dog-tooth violet was growing at our feet, and on ahead the ground was carpeted with buttercups and forget-me-nots. Our way changed again to the narrow margin along the river, with huge cliffs like ogre's castles grinning down on us. We camped beside Cullen Falls on a sheep *paras*. It certainly smelled of sheep, but it was so grand and awesome it almost frightened us. While we were having dinner a poor Gujar brought his sick child to us. Daddy gave him some medicine, but there was really nothing we could do. The Gujar often brought sick people to us, so sure that there was something we could do for them. As soon as we stopped for the night Sue, Pink and mother would get out their note-books and sketch the flowers they'd found on the way, or sort their stones, or make fairy houses in the moss. There was always so much to see and do, and Pinky never forgot to take me with her.

We woke late the next morning because the sun took a long time to come into the deep gorge where we were camped. The way was indeed through a "Valley of Flowers." Buttercups, anemones, forget-me-nots and wild strawberry flowers were in the glades, and in the rocky places along the river were columbine, Jacob's ladder, and many other flowers whose names we did not know. Daddy took pictures of us all holding huge bouquets. I am glad to say that mine came out quite well. I am always shy about having my picture taken.

Where the river widened out we came to a group of Gujar huts, built right on to the side of the hill. The fronts were open, the sides of logs, and the roofs of sod with the goats lying sunning themselves on top of them. The women all crowded around and asked for medicine. Pinky in her basket soon drew a crowd, and they seemed to be especially interested in me as they had not seen a doll before.

Finally the pines gave way to birch, the birch to juniper. Then around the bend the river valley seemed to be stopped by snow-capped jagged peaks, and at the foot of them a rounded gray wall—the Kolahoi Glacier. As we neared it we could see a dark hole in the center, and from it a winding white streak, the beginning of the Liddar River. As we turned the last rise we looked up to the right and saw towering above the other cliffs along the river, the tent-like peak of Kolahoi,

the highest mountain in Kashmir. It was so perfect and so beautiful it put a real feeling of awe into our souls. We pitched our tent a mile and a half from the glacier, where the last of the grass grew. We were then about 12,000 feet high, and it was lovely and cool.

We were very excited when we woke in the morning, to think we would soon be on the snow and ice. It was farther to the glacier than we thought, and we found that the way was soon too rough for horses. Here again the basket came in handy, as the coolie could carry us over anything. One of the pony men took Suzy on his shoulders, and we puffed and grunted along, climbing over the huge boulders on the way. We were thrilled to find a clump of deep purple primulae growing in the shadow of a boulder, and in the middle of the stream, on an island, we found a clump of glorious orange poppies. Anywhere there was a bit of moisture from melting snow, there were lovely flowers growing. As we neared it, the dark hole that was the source of the river seemed to grow larger, and when we got to it we found it a huge cave with jagged teeth of ice forming the top. It was like an enormous giant's mouth. I was very glad Pinky refused to go into it.

It was very hard climbing up the steep sides of the glacier, for the ice had melted and frozen until it was smooth as glass. I knew now how the prince felt when he had to climb the hill of glass to find the princess. I was glad the coolie was sure footed, for if he slipped nothing would stop us till we got to the bottom. Up at the top it was quite level, and gloriously crisp with the wind singing down from the peak of Kolahoi. Pinky and I had never seen snow before. We did not know whether to laugh or not when Suzy threw a snowball at us and it went all over my face and down Pinky's neck. Soon we were making just as big ones and throwing them back. We looked for crystals but did not find any. The pony man found a lovely one though and gave it to Suzy. We saw some deep black holes or crevasses, and were careful to stay away from the edge. It was all so new, and such a satisfying climax to the journey that we hated to slide down the edge and back to camp.

It was another sparkling morning to say goodbye to Mt. Kolahoi and the glacier. We had climbed to over 13,000 feet, had played in the snow, and had seen the source of a river. It was so much fun to see all the places along the homeward way where we had stopped to eat, or where we had camped. Two brown marmots peeped at us with their bright eyes over the edge of some rocks. They whistle just like a traffic cop does with his whistle. We had seen their dens before under some rocks when we had gone after some purple foxgloves.

We certainly surprised some Gujar children. Pinky had gone to sleep with her topi over her face. Her arms were covered with a towel, but she had me held tight, sitting straight up. All the children saw was my face and Pinky's legs, and they could not figure it out at all. They followed pointing for quite a way.

We camped the last night at Liddar Watt on a great maidan, or marg as it is called. After tea we went for a walk along the road that leads to the Yumhar Pass, and so into the Sind Valley. It was very wild and very grand.

The last day the men were so happy to be getting home they fairly flew along. We were rather quiet because we were sorry the trip was over. We lunched at the most lovely spot of all, listening to a blackbird singing his heart out. We saw a brown plains monkey all by himself, and wondered what his story was.

We got home at tea time. We had had a perfect trip under perfect conditions. I do so hope I can go along on the next one!

ELINOR EBRIGHT

Sunday School Lesson

Lesson 13, September 28, 1941

THE GLORIOUS CONSUMMATION

Biblical Material: Revelation 21: 22

GOLDEN TEXT: He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—Revelation 21:7.

(LESSON NOTES BY C. S. THOBURN)

In this lesson we lift up our eyes to the hills of eternity and see what God has in store for us. Our present path of life on earth is determined largely by the goal toward which we occasionally lift our eyes for direction, so it is not idle to think of the shape of things to come. As far as the persecuted churches to whom this book was addressed were concerned, this vision of the final consummation must have been a glorious climax in the way of encouragement. With this glimpse of glory—a glory of which they even then had the earnest portion in Christ—they could face the flames of burning and the beasts of the arena.

Heavenly things must of necessity be described to us in earthly words which fall far short of reality. But God's Spirit can use earthly words to speak to us of heavenly things. It is thus that we are to read these visions of the consummation. Best of all, we have the assurance that this glorious picture of the future is not one man's fond dream, but is based upon the implications of God's revelation in Christ.

Let us consider the vision under the following heads: The new heaven and earth; the new Jerusalem; the garden; and the citizens.

THE NEW HEAVEN AND NEW EARTH

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more" (21:1). God has made a new creation as it were. Heaven and earth are contrasted with each other now. Heaven is the place where God is and earth is where we are. Heaven is where God's will is done perfectly (we pray, thy will be done on earth, as it is in heaven), whereas earth is where it is done very imperfectly when at all. But in God's new creation there will cease to be a contrast. Heaven will be new in that it will be co-extensive with earth, for God's will will be done perfectly on earth too, and earth will be new because it will be like heaven. Heaven will also be new because we of earth will be a part of it. One is reminded of the words of the Psalmist:

Mercy and truth are met together;
Righteousness and peace have kissed each other.

Truth springeth out of the earth;
And righteousness hath looked down from heaven (Psalm 85: 10-11).

In the new heaven and new earth there will be no more sea. John does not tell us what he means by this, but we know that the sea was thought of by Hebrews sometimes as the place of raging evil powers, sometimes also as that which divides country from country, man from man. "No more sea" suggests that all raging of evil powers shall forever cease and also that there will no longer be barriers between man and man—there will be a universal brotherhood.

The chief thing about the new heaven and earth is that the tabernacle of God will be with men, "and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God" (21:3). God with us—Immanuel—is what makes heaven and earth new.

THE NEW JERUSALEM

John dwells upon the picture of the new Jerusalem in far greater detail than he does upon the new heaven and earth. Jerusalem is far more than a city in

Palestine. It is the material symbol of God's eternal purpose of revealing himself to man and raising up a people of his own choosing, a people of God. That purpose comes to its fullness in Christ. Therefore the new Jerusalem is the Church Triumphant of Christ. We note the following points:

1. The new Jerusalem is the city of the Lamb. It is made ready as a bride adorned for her husband (21:2) and is called "the bride, the wife of the Lamb" (21:9). Thus it is the city of Christ. If we love Christ here, we shall be glad to dwell in that city. If we do not cherish Him here, we shall not desire Him there.

2. It is the city of transcendent glory. It is transcendent, for it comes down out of heaven from God (21:10) and it is glorious because it is radiant with the glory of God (21:11). The Church Triumphant is not a human creation, although we human beings may have a place in it by being transformed by Him who came from above.

3. It is the city of security and peace. It is described as having a wall great and high. The rampart wall of an ancient city was its glory, the evidence of its capacity to afford a place of peace in which its citizens could dwell in security. So the new Jerusalem is described with a surrounding wall which exceeds anything ever seen on earth—12,000 furlongs on each side of a square (1,500 miles) and 144 cubits or 216 feet thick. The numbers are of course multiples of the number twelve in accordance with God's revelation to a people of twelve tribes and the proclamation of the Gospel through twelve disciples.

4. It is a city of symmetry and beauty. It lies foursquare, with equal length and breadth and height, complete according to God's plan in perfect symmetry. Its marvellous beauty is suggested by the materials out of which it is made. The wall is of jasper, the twelve foundations are adorned with "all manner of precious stones." The foundations themselves are made of precious stones—jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth, and amethyst, and the gates are great pearls. The streets are of gold, which, however, is gold far more wonderful than anything known on earth, for it is transparent as glass.

5. It is a city of sure foundations. On the twelve foundations are inscribed the names of the twelve apostles of the Lamb or Christ (21:14). The twelve are really witnesses to the one true foundation of Christ.

6. It is a city of free access. There are twelve gates, each named after one of the tribes of Israel (21:12, 13, 21, 25). The gates are never shut, but remain open always that the nations may enter freely. Thus the old tribal exclusiveness as suggested by the names of the tribes gives place to the spirit of the open door. Moreover, at each gate there is an angel, not to keep man out as did the cherubim at the Garden of Eden, but to welcome all mankind in (21:12). Here at last shall be realized the universal, brotherhood which has never been much more than a dream on earth.

7. It is the city of light. It is radiant with the light of God (21:11). It has no need of the sun or moon, for the glory of God lightens it, and "the lamp thereof is the Lamb" (21:23). Thus the Light of the world, Jesus, is now the Light of the City. Because there is light everywhere, there is nothing hid. Nothing needs to be

hid, for there is nothing of which to be ashamed. The nations walk in the light (21:24).

8. It is the repository or treasure house of everything good. The kings of the earth bring their glory into it, as also the glory and honour of the nations are brought into it (21:24, 26). Nothing of value anywhere is lost. All goodness finds its place in the city.

9. It is the holy city (21:10), holy because purified by God, adorned like a bride to meet her husband (21:2). There is no place for evil of any kind in it (21:27; 22:3). Only those sanctified by Christ, with names in the book of the Lamb, have a place in it (21:22).

10. It is the city of God. His presence pervades it. There is no temple, for God himself and the Lamb are the temple thereof (21:22). It comes down from God, shines with the glory of God, and is pervaded with the presence of God.

THE GARDEN

In the city is a scene which reminds us of the Garden of Eden, the Paradise of God. There is a river of water of life, with trees of life growing on each bank, bearing fruit and yielding leaves for the healing of the nations (22:1, 2). It is a picture of the abundant life. Life is (1) abundant, like the great river, (2) pure, for the water is bright as crystal, (3) divine, for the water issues out of the throne of God and of the Lamb, (4) rich in variety for there are twelve manner of fruits and the season for fruit is all the year round, (5) healing, for the leaves of the tree are for the healing of the nations.

THE CITIZENS OF THE CITY

The citizens are those whose names are written in the Lamb's book of life (21:27), that is, those who have been redeemed by Jesus Christ. The citizens shall (1) serve Him, being occupied with various tasks according to His will, matched their own joy in service, (2) have intimate fellowship with Him—"see His face," (3) be like Him, for they will bear His name on their foreheads, (4) dwell in light, for the Lord shall give them light, and (5) reign with Him for ever and ever (22: 3-5).

All these things are promised to those who are faithful to the Lord Jesus—"He that overcometh shall inherit these things; and I will be his God, and he shall be my son" (golden text).

For Discussion: 1. Try to formulate your own description of heaven. 2. Since nobody has ever come back from heaven to give us details, how can we say that heaven is anything like John's description? How can we say that there is a heaven at all?

Dr. Martin Niemoeller

First we heard that he had become a Roman Catholic, then that he was writing a book against the Roman Church, then that he was exploring the possibilities of a Roman-Protestant Reunion—on the ground that he was disillusioned by differences in the ranks of the Confessionals. What are we to believe of this? The answer is, not a single word. Six months ago we had first-hand evidence that Niemoeller was well and that his spirit was unbroken. The message was brief, but inconsistent with the idea of his "going over" to Rome or qualifying his witness. So much we may regard as certain. It is possible, but not very likely, that he has now some freedom to read and write, but, if so, it must be a very restricted freedom. It is, I think, quite certain now, as it was some months ago, that he is allowed to know nothing of what is happening among his friends. There is no evidence that any of these rumours has any basis.

ILICO

in *British Weekly*

OF PERSONAL INTEREST

In the *Baptist Missionary Review* for August we learn that Mrs. J. A. Howard of the American Baptist Mission, Khargpur, B. N. Ry., underwent a major operation at the Prince of Wales Hospital, Calcutta, at the end of June. She is reported to have made a satisfactory recovery.

Rev. R. C. Dass, of the United City Mission, Benares Cantonment, writes that the Institute of Hinduism which was proposed for the Dasehra Holidays in Benares will not be held. It is hoped that arrangements may be made for this institute at some date during 1942. Those who wish fuller information may write to Rev. R. C. Dass, M.A., United City Mission, Ramkatora, Benares Cantonment.

A telegram has been received from Rev. M. L. Kumbler, a new missionary of the Board to be stationed at Raewind in the Indus River Conference, stating that he sailed from Penang on the 9th of September for Calcutta. The date of his arrival could not be given, but he will probably have reached India before this item appears in print. We welcome him and are sure he will find Raewind both an interesting and profitable field of labour.

A letter received by Rev. P. C. B. Balaram, of Puntamba from America brings the word of the death of Miss Elizabeth J. Wells, a retired member of the Hyderabad Conference. Her sister, Mrs. Shultz, wrote from San Antonio, Texas, stating that following a second stroke she passed away in her sleep on July 16th. Mr. Balaram had visited in their home when he was in America recently. Miss Wells began her missionary service in 1901. She served first at Vikarabad, then at Belgaum and for the last twenty-five or more years in the Vikarabad-Hyderabad field.

An Air Mail letter brings the information that the Misses Ruth Cox, Mary Gordon, R.N., and Theresa Lorenz, R.N. of the North India Conference, and Dr. Mary A. Burchard of the Northwest India Conference were booked to sail on September 6, 1941. It is not known by what boat or from what port they were to sail, but it appears that they were booked only as far as Singapore. From there on different arrangements will have to be made. It is impossible to give even the approximate date of their arrival in India. A cablegram received on September 13th states that Dr. Burchard had sailed so we presume the other two did also.

A cable from America announces the marriage on Monday, September 8th, of Helen, the daughter of Rev. and Mrs. W. W. Bell, to Mr. R. E. L. Strider Jr. The groom is just completing his work for the Ph.D. degree at Harvard University and is to be assistant professor of English Literature at Harvard during the coming year. The bride will continue her work as a Senior at Radcliffe College. The father of the groom is a Bishop of the Protestant Episcopal Church of America and is stationed at Wheeling, West Virginia. The bride studied at Woodstock School before going to America and the friends of the family will wish for her much happiness in her new home.

The Ninth Annual Camp of the Student Christian Movement in the United Provinces will be held at Sat Tal from Saturday, September 27th to Friday October 3rd, 1941. A very comprehensive and constructive programme for the week has been arranged. Among the speakers will be Rev. H. C. Balasundaram, of Allahabad, Dr. M. T. Titus, Miss S. Chakko, Mr. John Barnabas, Mr. E. L. Chowfin, of Lucknow, Rev. S. C. Thoburn, of Jubulpore, Rev. G. H. C. Angus, Principal Serampore College, Serampore, Bengal. These Annual Camps have been well attended in the past and it is expected that delegates from many of the Chris-

tian institutions in the United Provinces will be present this year.

Mr. C. N. Weston, Principal of the Baldwin Boys' High School, Bangalore, sends the interesting information that on Friday, Saturday and Sunday of this week the Baldwin Boys' High School is to be on the air at Madras. Those who receive this information in time will be able to listen to the following programme:—

Friday: 19th September: Mr. D. Ludowyk, Violin Recital: 9:30—9:50 P. M.
Saturday: 20th September: Rev. J. T. Seamands: Song Recital: 9:45—10 P. M.
Saturday: 20th September: Mr. C. N. Weston: Piano Recital: 10—10:50 P. M.
Sunday: 21st September: Baldwin Male Octet: Sacred Recital: 10:45—10:30 P. M.

Dasehra Revival Meetings Lucknow

Sept. 24th—28th, 1941

Central Methodist Church

and

Lal Bagh Church

SPEAKERS:

1. Bishop S. K. Mondol
2. Rev. A. Thakur Das
3. Rev. S. R. Burgoyne

EVERYBODY WELCOME

For Board and Lodging arrangements write to

MISS R. E. GANTZER,

25 Cantonment Road,

Lucknow, U. P.

The Basket Ball Team from Woodstock College, which visited Lucknow September 12-15, 1941, went back with the satisfaction of having won all the games they played. They had the advantage in height over most of their opponents and they were very evidently in good form and training. The eleven boys from Woodstock were: Alfred Blakeney, Winston and Hugh Mumby, Ronal Wong, John Pace, Tommy and Billy Whitcomb Robert Nave, Sam Richard, Eugene Howard and Bruce Foster. All of these will be recognized as sons of well-known missionaries with the exception of the Chinese member of the Team: Ronald Wong. He was Captain of the Team and played well. The boys were accompanied by Mr. L. A. McCullough, a member of the staff of the Woodstock School.

Word has been received of the death of Mrs. Lemira Wheat Amerman on the 30th of June in Los Angeles, California. Mrs. Amerman will be remembered as Miss Lemira Wheat who for several years was a member of the Lucknow Conference, serving in the Cawnpore Girls' High School, Lal Bagh Girls' High School, Lucknow and Chambers Memorial Girls' School, Gonda. She had been in poor health for some time. At the funeral Mrs. F. M. Wilson, who had been associated with her in India, spoke of her service in India. Miss Jessie I. Peters, and Mrs. Grace B. Sheets, formerly of North India Conference, and Miss McKnight, formerly of the Northwest India Conference, were present at the funeral. A further reference will be made to her life and service.

Rev. W. W. Bell, of Calcutta, sends the information that the sale of B. H. Smith and Co. Ltd., as a going concern has been completed. For several years Mr. Bell has been managing the business of this company and has been negotiating its

sale. The new owners are Tamil Hindu business men and are planning to carry on the business of the Company. The property at 46 Dharamtala Street has not been sold and they are renting this from the Bengal Financial Board. It has been arranged that Mr. Bell will now give part of his time as a Secretary for the Y. M. C. A. under the World's Committee for War Prisoners Aid. He will be travelling among the war prison camps in India and Ceylon during the coming months. He will continue as Superintendent of the Pakur District in the Bengal Conference and will spend part of each month at Pakur. His permanent address will now be 151 Dharamtala Street, Calcutta.

Dr. A. A. Parker sends greetings to friends in India. He has recently been enjoying much better health and had recently returned from "a trip to the Desert." They are members of the LaQuinta Desert Club and this gives them the privilege of occupying a cottage in a desert country for two weeks. Mrs. Hilmer, a former missionary in the South India Conference, was with them, and on their way they called at Redlands, California, for a short visit with Miss Olive Kennard and her father. They also visited Miss Emma Donohugh on her ranch which is not far from Redlands. They recently had lunch at the home of Miss Katherine Metzker, formerly of the South India Conference; and others present were Dr. and Mrs. L. A. Core and Mrs. and Miss Anna Lawson and the late Miss M. A. Livermore. He had recently heard on a Sunday evening an Indian, Mr. Lalchand Mehta, speak on "The secret of Gandhi's Power." He considered it a very discerning analysis and a fair summary of the influences that have helped to make Mr. Gandhi what he is. They had also recently attended a reunion of former Southwestern College students. They felt somewhat distinguished since they proved to be the seniors among those present, for they belonged to the Class of 1896 and the next one to them was of the class of 1900. He states that during the week he wrote, three copies of the *Indian Witness* had arrived, one of January, one of February, and one of March. He wrote on the 16th of June. His friends in India will be glad to know that he is improved in health.

Among our Contributors

Our contributors this week are all from those who read papers at the Conference on English work.

Rev. William G. Jeffroy, B.D., a graduate of the Leonard Theological College, is Pastor of Lal Bagh English Church, Lucknow.

Rev. Paul E. Wagner, M.A., is Pastor of the Taylor Memorial Church, Bombay.

Mr. C. N. Weston, is Principal of the Baldwin Boys' High School, Bangalore.

Mr. George Gidney, is a layman in Poona.

Mr. L. Boulton is a layman from Bombay.

Rev. R. D. Bisbee, D.D., is Pastor of the Oldham Memorial Methodist Church, Poona.

Mr. N. K. Mukerji is Principal of the Cutting Memorial High School, Benares.

Bishop S. K. Mondol is the Resident Bishop at Hyderabad, Deccan.

We are sorry that limitation of space made it impossible to include other papers that were presented at the Conference. It was necessary to exclude the papers which referred directly to the English Schools. It is possible that some space may be available for these in a later issue. The group of the conference which appears on page 3 will be of interest to all. We tried to complete the list of those present with the help of friends in Lucknow and apologize to those whose names we have not been able to secure.

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Dated September 18, 1941.

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Notice

The rate of notices not to exceed seven lines is Rs. 2 for the first insertion and Re. 1-8 each for subsequent insertion. Additional lines charged at four annas per line. Payable strictly in advance.

Cottage for Sale

The Committee in Charge of the Mount Hermon School, Darjeeling, has decided to sell two of the well-located cottages on the Estate. They will be available to Protestant Missionaries, and the respective prices are Rs. 10,200 and Rs. 4,300. Interested parties may write to Rev. H. E. Dewey, North Point, Darjeeling.

Calendar

- Sept. 22-27. Adult Education Institute, Ghaziabad.
- Sept. 22-28, 1941. Sialkot Convention: Subject: "The Church of Christ's Desire:" Ephesians 2: 25b-26.
- Sept. 24 to 30 at Rura. Fifth Annual High School Camp for Christian Boys and Girls of the United Provinces. Theme: "I DARE YOU."
- Sept. 25-28, 1941. Lucknow District Conference, Lucknow.
- Sept. 24-29; Dasehra Meetings, Lucknow.
- Sept. 26-Oct. 1, Saharanpur Convention: Theme: Christ the Mystery of God. Col. 2: 2.
- Sept. 22-27, 1941. U. P. C. C. Adult Literacy Training Institute, Ghaziabad, U. P.
- Oct. 14-19; Convention, The India Holiness Association, Yeotmal. Berar: Speaker Rev. Eugene A. Erny.
- Oct. 17-21. All-India and U. P. Joint Convention of Sunday Schools and Christian Endeavours, Lucknow.

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Notice

It is announced that a meeting of the Working Committee of the All-India Council of Indian Christians, will be held at Bombay on the 27th and 28th of September, 1941, under the Presidency of Dr. D. S. Ramchandra Rao, who is President of the Council. Mr. B. L. Rallia Ram, one of the Honorary General Secretaries, sends this notice.

Notice

The Lucknow Conference Examinations will be held on the following dates:—

(1) Examinations for Local Preachers and Conference Candidates—October 6, 7 and 8, 1941, at the headquarters of every district.

(2) Examinations for Admission on Trial—December 11 and 12, 1941, at Cawnpore.

P. S. GARDNER,

Registrar

Lucknow Conference.

The Upper Room and Balakhana

The devotional periodical, *Balakhana*, issued quarterly, is a reprint in Roman Urdu of the *Upper Room*, a preliminary proof of the latter being sent to India for translation. This preliminary proof for the last quarter of 1941 has now arrived in India, and consequently the *Balakhana* will be issued in time to reach subscribers by the first October. Those desiring to subscribe for this periodical or to order extra copies (the cost is As. 6 postpaid for a single copy or Rs 1-4-0 postpaid per year), should send in their orders by September 20th, as only a sufficient number of copies will be printed to meet the actual demand.

The *Upper Room*, of which about five million copies a year are now issued, is printed by the Methodist Publishing House, in Nashville, Tennessee, and copies for India come by mail. War conditions make the time of arrival uncertain, but copies are sent to subscribers just as soon as they arrive. Once at least they were late in arrival, but it is hoped the coming quarter's quota will be on time. Interested parties should address the Lucknow Publishing House, Lucknow.

VI. Pastoral and Lay Evangelism

(Continued from page 11)

We shall then be able to expect great things from God. How many of our services are held with nothing definite in view as to the outcome? This shall be overthrown, and every service will be a place and a time where business will be transacted between lost souls and God. Such a state of affairs ought to be the usual thing, but it has become the occasional and rare. Instead of life being natural, death has become the norm.

And what shall we say to the Laity? There is only one word: Be converted. Live evangelically. Insist on evangelism, and assist in evangelism.

VII. Christian Stewardship

(Reported by the Secretary)

This subject Bishop Badley divided into three sections. The Stewardship of Life was given to Mr. W. C. Hicks of Calcutta; The Stewardship of Prayer was given to Rev. L. C. Turner, of Bangalore; while the Stewardship of Property was dealt with by the Bishop himself.

The Stewardship of Life.—Mr. Hicks began by asking whether we were sure life was worthwhile. To such a question he replied that the Christian accepted this as a cardinal feature of his belief. So, having accepted this, he proceeded to point out that Stewardship therefore became an important function of life.

While he agreed with those who maintained that Jesus laid down no rules but principles for life, he went further to indicate that Jesus above all things gave us a new sense of values. The sacredness of human life was Jesus' distinctive and dominant contribution. "What shall a man give in exchange for his soul?"

Finally, he pointed out that if we concede the two former stages in the argument then we shall have to adopt a very strict discipline of our lives. A careful check should be kept on the way we spend our time, and how much we produce in the way of work and results. All these will be necessary to remind us of the responsibility we have in the stewardship of life.

Stewardship of Prayer and Intercession.—After mentioning the personal joy and satisfaction he gained through prayer, Rev. L. C. Turner maintained that since man was the only being to whom was entrusted the fact of communion with his Maker, man is a debtor to all men, and therefore is entrusted with a responsibility for others, namely the Stewardship of Prayer and Intercession.

Stewardship of Property.—Bishop Badley was both inspiring and searching as he spoke on a subject so dear to his heart. Much of what he said centred around two texts: "Can a man rob God? Yet ye have robbed Me. Wherein have we robbed Thee? In tithes and offerings." He illustrated this highway robbery of God with a telling illustration of the manner in which God had given us six days in the week for ourselves, and we were even using the seventh without regard to His will.

His second thought might be based on the text: "Ye are not your own, ye are bought with a price." With another beautiful illustration he pointed out that God entrusted benefits to us, but we are not the owners thereby. We pass on to another sphere. In a thousand years, we are gone altogether and the place that knew us knows us no more. But behind the scenes there stands the rightful owner of all things, and we ought to render to Him here and now, that portion He requires of us to remind us of our Stewardship trust and our gratitude for being entrusted thus by Him.

**Dr. Carlton Kelly,
Dr. H. St. John Mason,**

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Latifa

More Birthdays coming

Ronnie—How old were you on your last birthday, Johnnie?

Johnnie—I don't know . . . I haven't had my last birthday yet.

—Selected.

Less of the 'long green'

Brown—Doctors tell us we are taller in the morning than we are at night.

"Dunno about that," replied Jones. "Up our way we are always shortest toward the end of the week."

—Exchange.

Plenty of big Game

"Only last year in India," boomed the club bore, "I suddenly found myself face to face with a man-eating tiger."

"And only last week," murmured the quiet little man in the corner, "in a restaurant I found myself face to face with a man eating fish."

—Selected.

Who is Boss

The large factory had organized its own Home Guard, and the men were duly posted to guard the works.

The manager approached the main entrance, and the sentry, torn between duty and deference, challenged: "Halt, Mr. Brown. Who goes there?"

—Til-Bits.

Test of good Breeding

Jackie—Is baby well bred, Mummy?

Mother—Gracious, what next will you ask?

Jackie—Is she as well bred as Spot, my terrier?

Mother—Quite, my dear boy.

Jackie—Well, hold her up by the ears and see if she howls.

—Selected.



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	The Wise Men and the Star	
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THE INTERNATIONAL FELLOWSHIP

"Under Heaven, One Family"

Vol. XVIII

September, 1941

No. 5

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NOTES.

We announced in the May issue of this Bulletin that the next biennial meeting of Council was planned to be held in December, this year. Though this is the due time, it is now decided to postpone the meetings to the Easter holidays of 1942. The exact dates and place will be notified shortly. This gives us three more months for planning; but we have to work for a helpful and useful meeting from even now.

All India
Council
Meeting.

Elsewhere in this issue is published the talk on "Christian Conception of Prayer" given at the Retreat of the Madras Fellowship by Dr. S. Jesudasan. The Hindu and Muslim talks will be published in subsequent issues.

"Living Religions and A World Faith," William E. Hocking, \$2.50. The Mac Millan & Co., New York City.

A Timely
Book

William E. Hocking, professor of philosophy at Harvard University, and editor of "Rethinking Missions" reminds us in his new book that the problem of the relationship of religions is still with us. This book is based on his Hibbert lectures which arose out of a wide experience and study of the world religions. As Religion faces perhaps its greatest struggle for existence within the history of man this is a very important guide for those who would make Religion more relevant to life today.

"Religion is a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand": It is thus universal and necessarily particular. But, in being particular, conflicts often arise. It is here where Dr. Hocking gives us much light as to what a helpful approach to another religion may be. In fact, this book will be very helpful to all who are interested in Inter-Religious Fellowship. His description of the religions is clear and sympathetic. Especially for the intellectual, driven by the forces of "modernity", there is much to reassure him of the place of religion in the life of today. Even more, there are creative suggestions as to how each may help build his own particular religion to meet the needs of the

present. That it is no easy task; the author recognises when he says, "The coming half-hour will be no easy one for religion or for state."

In discussing the ways to a world faith, Professor Hocking sees no consistent effort at radical displacement of one religion by the other. This fact is significant in the light of the recent Tambaram conference where Dr. Kraemer's point of view held strong sway. The author states definitely, "The local religions are exercising functions which Christianity cannot yet undertake, and which it cannot relegate to zero." The way of synthesis has been going on during the centuries. And Dr. Hocking believes that a greater Christianity will arise in the Orient "simply because it can recover there so many fragments of what is its own." However, the greatest hope seems to be in the "way of reconception". "a search for better grasp of its (particular religion) own essence."

The author feels that for this a new institution is needed—to supplement the work of the present mission. Shantiniketan is such an institution. Although the author does not suggest it, the Ashram may well be such an institution in India.

Dr. Hocking does discuss the emerging elements of a world faith: "a belief in obligation, in a source of things which is good, in some kind of permanence for what is real in selfhood, and in the human aspect of deity."

And although "ideal Christianity" does have the elements of being that world faith, yet "actual Christianity" he finds lacking. He cites two reasons: "we have not solved our own problems of the bearing of Christianity on any social institutions, more particularly on war, property, the family. Second,.....there are still values outside of Christianity, in other religions, which we think ought not to perish." And here he points out many of the virtues of other religions that have their contribution to make in the emerging new world faith. A challenge to each one of us is given: "No religion could present itself as the complement of other faiths until it had gone through the labor of understanding those faiths." This points out the place of such an organisation as the International Fellowship.

Although variety will persist, yet Dr. Hocking thinks that Christianity does have the potentiality of becoming the center of the world faith towards which many look. However, he warns us that it will not be a result of "ascendancy" but of "recognition". "As a privilege the Christ symbol 'will draw all men'".

Here is a book for the scientist, for the student, for him who is interested in inter-religious fellowship, for the missionary—perhaps most of all, for the pioneer in life. It is an introduction to further thinking, study and life.—R. R. K.

Please Note:—When Articles are an expression of the official views of the International Fellowship this fact will be made clear. In all other instances, the writers alone are responsible for opinions expressed. Editorial Notes, if any, represent the opinion of the Editor only.

INDIA AND THE CONFLICT OF CULTURES

BY MR. H. BANNING RICHARDSON, *Principal,*
Holkar College, Indore, C. I.

The world has now reached a state where people of different races and cultures are thrown together as never before in history. The consequence of this is a that these different groups must learn to live together peaceably, or that the weaker ones must be content to be conquered by the stronger and give up all claims to independence of thought and action. This state of affairs is just as true within nations as it is between them.

We have spoken of 'nations', but who is to say just what makes a nation? Is it a question of language? Then Austria can only be a province of Germany and India cannot claim nationhood. Is it a question of geographical boundaries? Then Western Europe is one nation and South America likewise. Can it be said to be a question of culture? Then all Muslim countries, together with the Muslim population of India form one exclusive nation. Finally, if one maintains it is a question of race, then there can be no nations at all because all populations are the result of countless mixtures of races. And if one still claims 'purity of race' in the narrow sense, then one must admit 'inferiority of race'; for every racial group that has made real contribution to civilization has always absorbed and mixed with other racial groups after a time in order to add new energy and vitality to itself.

The truth is that a nation is not formed by any one of these factors separately but by all of them combined. One must recognize that one language does help enormously in the establishment of national unity; it facilitates the exchange of thought and removes many opportunities of misunderstanding. Yet to say that there can be no nationhood without a common language is demonstrably false; witness Switzerland, one of the most happily democratic states in the world, whose people speak three distinct languages within a country smaller than most Indian provinces. Again, natural boundaries do help enormously to unite people, and in the past, because of the slowness and limitations of transportation, were absolutely essential. But today with the aeroplane and fast steamer there is no reason why people in comparatively widely separated areas should not feel bound by the same ties and allegiances. If one takes merely Britain and the Dominions, one sees that there is a supernationality existing above the nationality of Englishman, Australian, Canadian, New Zealander or South African. And every day that passes makes evident the possibility of a similar condition developing between Britain and the United States. Therefore, from the point of view of geographical situation, there is no reason why the whole world should not feel itself to be one nation.

The problem of differences of culture is a much more serious and difficult one and deserve detailed examination. We all realize that a man is born with certain innate characteristics inherited from his antecedents, and it is on the basis of these inherited characteristics that the modern claims of racial superiority are made. But those who make such claims forget that it is not so much a question of what a man is when he is born that matters, but what he makes of what he is; in other words, how he adapts his inherited characteristics to his environment. Certainly the sculptor cannot make a beautiful statue out of inferior material, but even good material will not be beautifully formed unless there is a great artist to shape it. In the case of civilized man it is the culture of the society into which he is born that shapes him; and though by nature he may have great potentialities, if the culture is not sympathetic to their development, they will be still-born. It is, then, a combination of inheritance and environment that make the

man, and it is likely that environment plays the decisive part because it has the last say in the matter.

When we use the word 'culture' in the general sense we mean "high development of the mind and tastes"* , but when we apply it to different concrete examples, we mean the particular form of development achieved by a particular society or civilization. Thus we speak of Hindu culture, Muslim culture, Chinese culture, Christian culture, etc. There is, therefore, a certain duality implied in this differentiation, for, on the one hand one must recognize that culture is culture and a cultured man in Europe is developed in mind and taste even as a cultured man in Tamilnad is; *but also these two are different, chiefly because their cultures are different, in kind and possibly in degree.* For instance, if the development of a man's mind is based on a belief in the desirability and naturalness of polygamy, it is clear that his culture cannot be the same as that of a man who is brought up to believe that monogamy is absolutely essential for a happy state of society. Both may be 'cultured' men, but their outlook on many essential problems of life will differ enormously because of the primary difference mentioned. Nor is the effect of culture confined to social problems. It embraces religion, politics and economics as well. The question of religion we shall deal with later. As regards politics and economics, the problem arises, can people in a country where they have been nurtured on the idea of racial superiority and the subjugation of the individual to the state ever be expected to live with a feeling of community, of universal nationhood with people of other countries? It is extremely unlikely that they ever can. On the other hand, can the modern Russian culture based on communism, from which orthodox religion is banished, have community of feeling with cultures based on religious belief? It is just here that the problem of nationhood reaches its crux. Can people of different cultural background live together as members of one nation? The object of this essay is to try and answer this question, with special reference to India.

We have implied that different cultures can arise from different types of inspiration,—religious, socio-economic, ethical, philosophical. Examples of these may be seen in Hinduism, Russian Communism, and the Chinese and Greek civilizations. Probably none of these are pure examples of a particular type; all were produced by a combination of different forces. But they are based primarily on certain principles derived from one of the above categories (Islam is an interesting example of the religious, socio-economic and ethical playing approximately equal parts)—Originally the source of inspiration depended very largely on the environment of the group. For instance, the ever-recurring monotheistic note in Islam had its origin in the desire of Mohammed to cleanse the Arab peoples of their depraved, polytheistic image worship. Likewise, the enormous emphasis on ritual and caste that we find in the *Vedas* may be derived from the race consciousness of the Aryan invaders of India combined with the semi-magical, god-compelling rituals of the Dravidian and aboriginal populations. Also, the objects aimed at by various cultures differ not only in accordance with the extent to which the people concerned have put these principles into practice and the extent to which they have been modified in the course of time. For instance, the Ancient Hebrews were conscious of the personal presence of God in everything they said and did, in every thought and action of their lives. With them there was no question of 'religion'; all of life, all of experience was religion for them. They are probably the only 'nation' that has ever attained to this all-pervading consciousness

*The General Basic English Dictionary.

of the Divine.* It was this culture that made possible the birth and development of Jesus, and later of Mohammed. In both cases these prophets wished to lead their people from worldliness to the true godliness of the Old Testament; only with a more developed idea of the nature of God. In other words, the people had been neglecting their original cultural principles and so allowing a disintegrating influence to enter society. Jesus tried to re-establish these principles for the Jewish nation and Mohammed to make an Arab nation with them.

It was because the Jews refused to accept Christ's challenge to their way of life that their existence as a nation came to an end. Jesus told them that unless they re-organized their community-life so that it was designed to manifest the will of God, and unless they eliminated the foreign, dualistic attitude towards life to which they had degenerated, they could not hope for any real revival of national life. He told them that simply to get rid of Roman rule would not solve their problems, because foreign domination was the result not the cause, of their social and moral decay. He refused to allow them to confuse the real issue, which was whether they were prepared to lead godlike lives or not. And so when he was questioned about recognizing the allegiance of his people to Rome, he said simply, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's". In other words, "you must recognize the temporal power that has been placed over you and give it what it requires, even as you offer homage and allegiance to God; because, however unpleasant a fact it may be for you to admit, it is in consonance with the will of God that you should be under Roman rule till such time as you return to your true cultural, your true spiritual tradition". One can imagine how unpopular such a doctrine was to the ruling class of Jews, those who wished to drive out the Romans in order that they could assume power in their place; and it was his unflinching presentation of this truth that finally brought Jesus to his death at the hands of the priests, who according to traditional Jewish culture wielded both spiritual and temporal power.

I have outlined the case of Jesus and the Jewish nation in some detail, for it is a classic example of a nation degenerating and destroying itself because it betrays its true cultural tradition and seeks worldly power instead. The result was that in the end the Jews were scattered over the face of the earth without any national life whatsoever, and even now they are suffering the results of their catastrophic decision. Today in India there are two major communities that must agree to live together amicably, if the country is to achieve nationhood. Round the question of whether or not they settle their differences revolves the fate of nearly 40 crores of people. If they can agree, then there will come into being one of the most populous and potentially powerful nations the world has ever seen. If they fail to reach agreement, India is certainly doomed to a miserable existence, whether under domestic or foreign rule, for a long time to come.

At the beginning of this essay we pointed out that nationhood does not necessarily depend on similarity of language, race, or geographical boundaries. Each of these plays its part in national life, but it is not essential that any one or all of them should pertain for a nation to exist. The question of culture is a more difficult one. Not often in history have differing cultures flourished side by side in the same country. Greece under Roman rule and India under Asoka and the early Moghuls afford us two examples. The Romans carried much of their own tradition with them to Greece, but beside it the ancient Greek culture, though much decayed and perverted, carried on. Indeed, Rome adopted very much of it for herself. Asoka, after his repudiation of power and grandeur and his adoption of Buddhism saw to it that

throughout his empire men of all religions lived side by side in peace and harmony. All were equal before the law. Also, Akbar realized that if he was to build a nation of many diverse elements, it was necessary to secure tolerance as an important part of its foundation. He knew that the chief barrier to nationhood would be religious intolerance, and so he decreed that in Government service and in every branch of national life complete equality and tolerance should prevail among members of all religious communities (his first wife, the mother of Jahangir, was a Hindu princess). It is also true that he tried to create a universal religion, the *Din-i-Ilahi*, to preserve the best in all religions, but it was on *religious tolerance* that he laid the greatest stress. Unfortunately Aurangzeb pursued a policy of religious intolerance, thus not only undoing the nation-creating work of his great-grandfather, but actually encouraging the attempt of the Marathas to make a Hindu nation. He thus postponed for at least three hundred years the dream of Akbar to see an Indian nation composed of all races and creeds stretching from the Himalayas to Cape Cormorin and from Sindh to Bengal.

After Aurangzeb the nation-building force rapidly disappeared and various rulers asserted their independent power for seventy-five years. Since the Battle of Plassey, however, a new nation-building force has been at work in the form of British rule. Religious tolerance has again prevailed as under Akbar, and till recent time there was never any question of either ruler or ruled making use of religious communities as political pawns. One may say that a generation ago India was brought to the very threshold of nationhood; indeed she was a nation, though still under foreign rule. Since then, however, a serious disintegration in the relations between the communities has taken place, and it is with the cause and remedy of this disintegration that we are concerned.

It is said that it takes two to make a quarrel. This may or may not be true, but it is certainly true that it takes two to resolve a quarrel. No matter how much goodwill there may be on one side, if the other side is unwilling to see reason, there is no hope of a solution. In India today we are faced with an even greater problem; it seems that neither party to the dispute is really willing to get down to fundamentals, either in diagnosing the trouble or in finding a remedy for it.

In a beautiful article called *Satyam*, written seventeen years ago by that great poet of India and the world, Rabindranath Tagore, we find the following:

"It is some great ideal which creates great societies of men; it is some blind passion which breaks them to pieces. They thrive so long as they produce food for life; they perish when they suck life dry in insatiate self-gratification. We have been taught by our sages that it is Truth not things which saves man from annihilation."

Here, it seems to me, is the core of the problem. A generation ago a great ideal moved the people of India,—to create a nation, a strong and beautiful nation in which injustice, oppression and cruelty would find no place. Gradually, as power has been more and more transferred from Britain, this ideal has been allowed to fade into the background and men have permitted their individual passions, their greed for possessions to sway them and to make them forget their original intention. This is the fault of the leaders of the people, who while paying lip service to the ideal have all the time been working for the power and aggrandizement of their own group or community. The reason for this sad state of affairs is clear:—while all are crying out for the rights of their own community they have in reality been neglecting, perverting and disregarding the cultural principles on which that community is based. We are no longer creating, we are simply repeating dead formulae in the belief that this will somehow galvanize into life a dream, an ideal which we are no longer willing to sacrifice and suffer for.

*Ancient Hinduism also developed this consciousness socially but never had a chance to put it into practice politically.

In the same essay from which I have already quoted, Tagore says, "Since in the East, our minds grew weary of producing new thoughts and our lives ceased to carry out new experiments we have been losing our sense of balance through want of practice. This has been the cause of our lack of proportion in our thinking, leading to inaccuracy and exaggeration, and of a lack of reticence in our spiritual vision producing a wilderness of symbolism and superstition." It is our unwillingness to be creative that has produced our problems, especially this terrible spirit of civil war, and that makes their solution seem impossible. The same thing can be said of life in the West, which, "like an iceberg tottering under the weight of its growing hugeness, has lost its moral balance." The Indian communal problem, then, is but one symptom of a worldwide disease, of which the present war is only the most striking evidence. But in the West men have begun to realize their mistakes and even in the midst of fighting are trying to get at the roots of their disease, so that when peace comes they will be able to eliminate it altogether. And it is only the great ideal of building a world society that is enabling them to do this. Therefore, we in India must also return to our ideal, and we must realize that this can be done only if the members of each community drink deep at the well of their own cultural inheritance. The man who really understands the spirit of love and justice that underlies his own cultural and religious tradition cannot possibly go on hating his neighbour or living in fear of him. And doubt not that love and justice lie at the bottom of each culture, for without them no culture worthy of the name was ever created. It is a mistake to think that we shall attain harmony by discarding our inherited traditions and assuming a neutral benevolence. No man can hope to understand

another's point of view, no man can become truly 'international', who has not first of all fully understood his own religious and cultural inheritance.

The trouble, therefore, springs from our neglect of the true spirit of the past and our failure to re-create it in the present. As soon as we realize this we will also realize that if we are to build a new nation it must be based on the ideal of a re-orientation of our traditional cultures so that they are adapted to meet the needs of the present; for real culture means continual growth and re-interpretation. It is a fundamental misconception to think that something has been interpreted once and for all. Truth is truth and cannot be changed, but we must realize that man is a pilgrim on the path to truth and so can never hope to grasp it fully in his present state. He is evolving mentally and spiritually, as once he evolved physically, and this evolution cannot proceed unless he is willing to adopt the spirit of adventure, the love of going out into the wilderness and facing all manner of hardship in his search for Life. The men who gave the original impetus to the cultures which we now claim to be upholding were men of this kind. Had they been content to remain ultraconservative, we should not have gone as far as we have. The lesson is that we must all of us become like them. "Be ye perfect, even as your father in heaven is perfect." Nothing less than this ideal can enable us to solve this great problem of men of different cultural and religious traditions living together peacefully and happily; nothing else will enable us to build a new nation whose freedom of spirit will be a light to guide the war-weary world to a new day, a day when people of different cultures, races and creeds will live and work together for one another's benefit, not only in India but throughout the world.

THE CHRISTIAN CONCEPTION OF PRAYER

BY DR. S. JESUDASEN, *Tirupattur*

What is the Christian conception of prayer? The same as that of Christ Himself. Let us consider what prayer meant to Jesus Christ.

1. *It was a vital necessity of life.* Jesus was one of the hardest-worked persons in His days on earth. He was so extremely busy that it is said that He had no time even to eat His meals. But the harder He worked, the more He found the need to retire into some quiet spot at nights and sometimes spent whole nights in prayer. Sometimes He got very early in the morning long before daybreak. He spent forty days in fasting and prayer before He began His ministry and went to some solitary place to pray. It is said of the great German Christian reformer Martin Luther that he used to say, "I have so much to do today and therefore I must spend at least two hours in prayer before I begin the day's work." Sadhu Sundar Singh, the great Indian Christian mystic and saint (a man whose life was full of evangelistic activities) would get up early in the morning long before others to pray. Pandita Ramabai, that saintly disciple of Christ, and founded the home for helpless young widows at Khedgaon near Poona, was a woman of much prayer and her whole activities depended on prayer. To me, if there is in anything more inspiring than any other in the memories of the past, it is the never-forgettable remembrance of my own Christian father who throughout the day had hard work to do as the District Court She-rastadar but would sometimes shut the door of his room and spend times of intense prayer with his Heavenly Father. Sometimes he will go away on a Saturday night (Sunday being Court holiday) to a lonely spot outside my native town of Palamcottah to spend whole nights at prayer.

2. *Prayer is loving communion with the Heavenly Father.* It was because Jesus spent so much time in

prayer that the sense of living in constant abiding companionship of the father was so very real to Him. The one expression that was continually on his lips was "My Father". The model prayer He taught His disciples begin with "Our Father". A deep experience of a loving, living contact with the Father through prayer gives men this realistic feeling. Prayer is the drawing of the soul of man to very near God, the constant flow as it were of the life and power of God into man's soul, by which he is being energised. The more a man prays, the more he is transformed also into the glorious and attractive image of God Himself. Jesus went up once into a mountain and prayed, and while He prayed, "the fashion of His countenance was altered ... His face did shine as the sun." After the time of intense, agonising prayer to the Father at the Garden of Gethsamene He came out and met those who had come to arrest Him. But there was something on His face — some Divine Glory that made those who had come to arrest Him fall back and drop to the ground. The old Tamil proverb is very true here. "The beauty of the mind is seen on the face."

When the mind is in constant communion with the Divine Father and is being continually cleansed, purified and sanctified by His Divine grace, the face naturally reflects the beauty of the Father. But, when the soul is divorced from God and has lost the inner spiritual link formed by communion with God, the face loses its beauty and bears the dark graceless look of lifelessness.

"For,
 "What are men better than brutes or goats,
 That nourish a blind life within the brain;
 If knowing God, they lift not hands of prayer,
 Both for themselves and those who call friends?"
Tennyson.

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory". — II Cor. III. 18.

Some of us are often engaged in active service for others. The more charitable our work, the more is the danger of our being self-satisfied with continual work and neglecting times of silent communion with the Father. At Bethany, while Jesus was the guest at Lazarus's house, Martha was very busy trying to entertain Jesus and preparing a feast for Him. She was annoyed with her sister Mary for sitting (as she thought) lazily at the feet of Jesus leaving her alone to work. Yet Jesus praised Mary for choosing the better part, "the best dish, and she was not to be dragged away from it" (Moffat, Luke X. 42.)

Some argue, "What is the use of prayer. Prayer is not going to change the ordinary laws of nature. Things will work out in their natural course". This argument is based upon the wrong assumption that prayer is mere petition — asking God to intervene and change the laws of nature. That is not the essence of prayer. Even a father will look after his child's needs even before the child asks for these. "Your Father knoweth what things ye have need of before you ask Him". (Mat. VI. 8) But even a human father loves the child to come to him constantly and loves to hear it put its own needs in its own simple childlike way. It is the essential characteristic of love that it seeks continual contacts. How unnatural it would be for children not to seek the companionship of their parents and to express their affection, and their needs!

Also there are laws of the spiritual world which are just as natural to it as the ordinary laws of the so-called "natural world". In order that these natural laws of the spiritual world may be brought into operation, it is essential that men and God must come into vital contact with each other in prayer. In my experience as a surgeon I testify to definite cases of accidents and mistakes rectified later by prayer. Christian prayer is really Christian "Mysticism"—a state of continuous communion with the Father in an unbreakable and abiding experience of His constant presence and comradeship.

Prayer is that ecstatic state of the soul when it is "caught up into Paradise and hears unspeakable words" (II Cor XXII.4.)

Prayer is the outstretching of the child's hand in trustful love, longing to cling on to the Father's bosom or to receive His divine gift which He is waiting to bestow upon the child.

Father, I stretch my hands to Thee,
No other help I know;
If Thou withdraw Thyself from me,
Ah! whither shall I go?

Christian prayer is not only the drawing of the soul to God but also the union of God's children one with another. It is fellowship with God and with one's fellowmen. A man cannot have communion with God or come to Him in prayer if he has anything against any one else. (Mat. V. 23, 24.) The soul that would commune with the Heavenly Father must be in a state of peace with all men, must have no ill-feeling with any other person. A state of reconciliation or union with man is a *sine qua non* for prayer. Any remembrance of some brother that has something against you, about which you have not taken the trouble to rectify, would prevent you from coming to God in prayer. "Forgive us our trespasses as we forgive those that trespass against us". Also Christ gives a special promise of certain answer to prayer where two or three come together in unity of mind and prayer. "If two or three of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven. For, where two or three are gathered together in My name, there am I in the midst of them". (Matt. XVII. 19 and 20). Prayer is not an isolated relationship which an individual enjoys for his sweet self only, but a state of fellowship with God and man. Indeed one has to love even one's enemies and pray for

those who spitefully use one, and bless those who curse one if one would pray aright to God.

Any break with a fellow human being automatically snaps our link with God. The Father loves all, "both the just and the unjust". Christ prayed for those who crucified Him and the first Christian martyr, Stephen, prayed for those who stoned him. Hence their experience of the reality of the Father's presence.

Alas! I am only too painfully conscious how short of this we Christians have come. Christians fight and kill one another and pray that God may help them to destroy their enemies. Christian churches quarrel and there are factions and strife everywhere among professing Christians. It is a travesty of prayer to pray while engaged in activities that divide man from man. We can only truly pray when we can do so without any spirit of illwill or hate, and try to love even our enemies. Also, prayer is at its best and sublimest when offered by hearts that are at unison with each other in a lovely harmony of celestial music.

4. *Intercessory Prayer.* Christ was constantly interceding for His disciples. Luke XXII. 31; "I have prayed for thee that thy faith fail not". And before His crucifixion He prayed that great prayer of intercession for His disciples especially that they should be kept in the unity of love — John XVII. A great Christian woman once said that the perfection of love is seen when people cease to pray for themselves but only pray for others and that in Heaven where they are perfected in love, they pray only for others. It is spiritual selfishness always longing and praying primarily for one's own salvation or spiritual growth or victory over sin. Even in spiritual matters our mind must beware of spiritual self-concentration. This point really goes with the last one.

Indeed, in intercession for others, born out of unselfish love we find our own soul growing in spiritual strength and stature. He prays best who loves best. A simple sigh, a mere cry in anguish for another, will be a more powerful prayer than a long string of petitions for many. In prayer, mere multiplicity of words does not count at all, but the intensity of feeling and earnestness. A loving mother's sigh or one word of intense longing for a beloved child in distress has more potency in prayer than many words uttered by some one as a matter of duty or out of a heart that does not feel for the one prayed for. We intercede best when we love most.

5. *Silence. Still waiting in prayer.* Christian prayer is not rushing into words or talking all the time to God. "Be Still." "When thou prayest, shut the door and remain in the secret of His presence." It is not merely the man praying of his own initiative. He waits until the Holy Spirit of God moves him to pray. "We do not know what we should pray for as we ought but the spirit makes the intercession for us, with groanings which cannot be uttered". We sit still and say, "Lord, teach me to pray. Lord, speak and Thy servant heareth." So often, though unthinkingly we do not give to God the respect and reverence we give to our human superiors. We wait and give our honoured guests the first place in conversation. But, when we go to God, in prayer, we start giving Him a lecture and do not wait in stillness and reverence to what He has to say to us. In my own life it is when I was most still spending some times hours alone in the quietness of an evening and night that I have heard His voice speaking most clearly to me and it is at such times that I have been enabled to make my life's vital decisions. "Be still" was the "gurupadesh" (Divine guidance) given to the great Tamil Bhaktha Thayumanavar by the "Mauna Muni" who appeared as Thiruvarulthotam (manifestation of Divine grace) to him. In our own dear land saints have sat for years together in yogic stillness to realise the presence of God. Jesus went into the wilderness for forty days to be still. St. Paul after his great experience of the Divine vision on the way to Damascus went to Arabia to be quiet before he began his work as an apostle of Christ.

6. *Adoration.* Christian prayer is an act of adoration of God in His glorious majesty. Adoration not like unto that born of fear or desire for favour acting as the motive of a man prostrating himself before an earthly ruler, but an act of deep love and devotion to one whose selfgiving love, even for His enemies who crucified Him, was manifested on the cross. At a time when His soul was perplexed, the prayer of Jesus was, "Father, glorify Thy Name." The last book in the Bible—Revelation—abounds in acts of adoration. It describes the saints in heaven as engaged in constant acts of adoring the Eternal and the Ineffable. Unto Him that loved us, and washed us from our sins, in His own blood and hath made us kings and priests, Unto God and His Father: Unto Him be glory and dominion for ever and ever." In the most solemn acts of Christian public worship, the worshippers say, "Therefore with angels and archangels and all the company of the saints, we too laud and magnify Thy Holy Name, saying evermore. "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy majesty, Glory be to Thee, Oh Lord, Most High." In the Syrian churches, the sacred worship of Qurbana begins with the words of adoration, "Holy art Thou" repeated three times. Adoration is an act of worship and a deep expression of love on the part of the lover for his beloved.

Adoration and thanksgiving go together in Christian worship and prayer. Jesus often began His prayer to the Father with thanksgiving. "I thank Thee, Oh Father." (Matt. XI, 25 & John XI. 41. When He took the bread to feed the multitudes, or took the cup to give to His disciples, He first gave thanks. When we approach God in prayer we must do so with a sense of deep gratitude for all He has done for us, for the wonderful way in which He has guided us through life. One of the most beautiful English hymns is an old one composed by that famous English writer, Addison, beginning thus:

"When all thy mercies, O, My God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise.

and ending with this last verse,

"Through all eternity to Thee
A joyful song I'll raise;
For, Oh! eternity's too short,
To utter all Thy praise."

7. *Prayer is rest.* Prayer brings rest both to body and mind. The bodily attitude in prayer is not a matter of great importance. Jesus has offered prayer while in different bodily positions. The great thing is to dispose the body in such attitudes that at a particular time it would be most helpful for us to forget the body and be in a restful state. This will differ according to different personal temperament and training. But the most valuable and precious thing in prayer is mental rest and peace, a state of Shanthi. If we read Matthew XI carefully we find it was under circumstances tending to produce a state of mental distress and depression that Jesus uttered those ever memorable invitation that has been the comfort and solace of multitudes of His followers since His time. His closest friend and admirer John the Baptist sent messengers carrying to Jesus the message of doubt and fear that the Baptist was beginning to have about the Messiahship of Jesus. The criticism and dissatisfaction of His opponents were fierce at this time. The cities where His mighty works had been done had failed to respond. "At that time Jesus answered and said, as He began to pray to the Father, ". . . . Come unto Me, all ye that labour and are heavy-laden, and I will give you Rest. . . . Ye shall find rest unto your souls." (Matt. XI. 28 & 29.)

"Drop Thy still dues of quietness,
Till all my strivings cease;
Take from my soul the strain and stress,
And let my ordered life confess.
The beauty of Thy Peace."

In real prayer there is no mental strain, no taxing effort but healthful relaxation of mind and body. Indeed, death to a Christian is really the entrance of the soul into this *Rest* of prayer or communion with the Father with all the limitations imposed by the body removed. My younger brother when only thirteen and a half years of age was suddenly stricken down with cholera. But just about half an hour before he passed away, he looked up to me and said, "Will you not sing me a hymn?" "What hymn shall I sing, my dear," I asked. "Safe in the arms of Jesus" was his quick reply.

"Safe in the arms of Jesus,
"Safe on His gentle breast,
"There by His love o'ershaded,
"Sweetly my soul shall rest."

MADRAS FELLOWSHIP RETREAT

BY MR. P. N. MARTHANDAM PILLAI, *Madras*

The seventeenth annual Retreat was arranged at Mahabalipuram (Seven Pagodas), a place of great interest in the Chingleput District.

The well known and public spirited Zamindar of Chunampet was our host and the party which consisted of 40 people, arrived in two major batches on Friday and two minor batches on Saturday and Sunday.

As soon as the 1st. batch reached Chingleput at 5 p.m. on Friday, 18.1941, the Zamindar and his agents were there at the Station and we were taken charge of by them. A special bus carried us to the Seven Pagodas at 6.30 and a second batch arrived at 9.15 p.m. and we were treated to an enjoyable supper.

The formal opening was made by Mr. A. A. Paul, the indefatigable Secretary of the Fellowship, and about 30 people were present. The ladies were separately accommodated in the 'Travellers' Bungalow there, while the men were housed in the spacious Bungalow east of the lighthouse.

The real Session began in the morning at 8 a.m. the next day when Prof. S. K. Yegnanarayana Iyer gave us a fine talk on the "Hindu Conception of Prayer". It was simple and appealing and gave us an insight into the Vedic conception of prayer. The lecturer quoted Sanskrit texts and explained them and the exposition was so impressive that one felt instinctive reverence for the high ideals expressed therein. The next item was a talk by Dr. P. S. Lokanathan, University Professor, on the "Economic Reconstruction of India" and Mr. P. N. Marthandam Pillai presided. The lecturer emphasised the idea that the conditions of the masses should be greatly improved and a living wage should be guaranteed to the worker. He also stressed that industries should be started so as to find work for the unemployed. The Chairman wound up the debate by emphasising that things may not greatly improve till we had the freedom to put our own house in order according to our own notions, without interference from people, who adjusted our economics according to their needs.

At 11 we dispersed for dinner to meet again at 2.30 p.m.

Our veteran member, Mr. O. Kandaswami Chettiar gave us a talk on "Social Reconstruction", and Mr. V Chakkarai presided. Mr. O. K's talk was simply O. K. and he took us through the activities of the first reformers—of widow remarriage and inter-caste dinner—things which to-day nobody seriously thought as a reform at all. He emphasised that the real social reform would reach the masses only by a widespread mass higher education and said that things would be greatly improved by legislation and that social reform differed from age to age and that they took different and varied directions from what they were in the days of men like Veerasalingam Pantulu. The Chairman wound up the debate by an emphasis on the world situation and the primitive ways of our masses and concluded by saying that unless we improved the position of our people by vigorous efforts, things will greatly deteriorate.

In the evening, the party visited the very interesting carvings on the various rocks and greatly appreciated the extraordinary skill and labour bestowed in the carvings. As a piece of art, the whole thing was superb. The subjects were taken from the Mahabarata and included from the penance of Arjuna which brought in the devas and the gods to witness to the grotesque picture of a cat stealing Krishna's butter being chained and the rats crowding round in glee.

In the evening at 7 there was a heart-melting talk by Dr. S. Jesudasan of the Tirupattur Ashram about the "Christian conception of prayer" in which the speaker spoke of his own personal experience and the glow of the prayermen, as marking them out as unique among their fellowmen. In answer to questions he reiterated his belief that a decoit who intrudes in his home, has more need of his prayer to deliver him from Satan than his dear ones from the possible mischief of the decoit and quoted an extreme case in which the decoit by some supreme force yielded to such prayer and desisted from the purpose. It looked as though the experiment was worth trying, when in the political field a man like Mahatmaji was propagating the same methods, while the average materialist seems to doubt its practicability.

On the second day, the sitting began at 9 a.m. as we had to await the arrival of Mr. Abdul Haq and

Mr. Chenchiah from Madras—the speakers of the day. In the night after dinner there was an enjoyable social hour, wherein there was a lot of fun and frolic initiated by the lady members.

Mr. Huq gave us an extremely illuminating talk on the "Muslim conception of Prayer" and the absolute equality of the men of Islam and the practical way in which it was worked out. A beggar can rub shoulder with the prince, before God—no rank was observed in the Mosques. In Islam religion regulated every part of life and after prayer in Mosques, the measures calculated for the well-being of the community would be formulated. The acts and interpretations of the Prophet governed the community to this day and no Mus-alman would think of going against those injunctions in the ordinary walk of life. Some of his presentations were inspiring and commanded the hearing of all.

All the three exponents of prayer impressed the audience of the supreme unity of all religions, and if the goals appeared different, the means of attaining them were almost the same. The lecturers gave food for thought for the whole group.

After lunch, the group assembled at 1.30. We had three talks on the "Cultural Unity for India" from the Christian point of view by Mr. Chenchiah, from the Muslim point of view by Dr. Abdul Haq, and the Hindu point of view by Mr. Bashyam Iyengar and M. N. S. Mani.

The Chairman, Mr. A.N. Sudarisanam, wound up the proceedings with the remarks that for the cultural unity of India we must assimilate the different cultures, even if there were some differences, as, in the present age, where time and distance are annihilated, unless we attain political unity and stand as a nation we will be the slaves of one aggressive nation or another.

Mr. A. A. Paul brought the Retreat to a close by thanking the Zamindar of Chumampet for his elaborate arrangements and constant care for the comfort and convenience of the group.

The Zamindar in appreciating the good work done by the Fellowship invited the Fellowship to Alamora, an old Dutch settlement in the District for the next Retreat. Again special arrangements were made to convey the members to Chingleput and the Zamindar was at the Station to see us off. Three cheers were proposed in his honour and it was responded.

Ancient Temple Architecture

"Temples have played a very important part in the education of the religious consciousness of the Hindu community, both by way of developing local fellowship and national fellowship" said Sir S. Radhakrishnan opening an Exhibition of photographs of Hindu temples organised by the Indian Society of Oriental art at the Dalhousie Institute. The Hindus had realised, he said, that until they reached the ultimate goal, that supreme presence, they did require some concrete symbols which made a definite appeal to the different senses of the human mind. By sounds, by pictures, by hymns, by songs they were trying to awaken and quicken the religious consciousness. That was the purpose which the Hindu temples had served and the greatest Hindu architecture had been the temple architecture.

The exhibits, numbering about one hundred, were on view at the Exhibition in the Imperial Institute, London which was opened by Mr. Amery, Secretary of State for India in November last.

SIR S. RADHAKRISHNAN

The Oxford Group

BRITISH GOVERNMENT'S ATTITUDE

Within the meaning of the British National Service Act, the Oxford Group is not accepted by the Government as a religious organisation. This was stated at question-time in the commons by the Labour Minister, Mr. Ernest Bevin, when answering a question about the number of lay preachers of military age who were exempted from military service.

Mr. Bevin said that over 400 lay preachers had been exempted or reserved. When asked whether he regarded the Oxford Group as coming within the category of lay preachers, Mr. Bevin replied, "No, within the meaning of the National Service Act and from the viewpoint of their liability to serve their country, I am not prepared to accept the Oxford Group as a religious organisation". Two members raised protests.

Sir William Allen (Conservative), spoke of "persecution of the Oxford Group" and another member gave notice that he would raise the matter again.

NEWS OF FELLOWSHIPS

Alleppey:

Under the auspices of the Alleppey International Fellowship, a meeting was held at the Christian Institute under the presidentship of Sadhu K. I. Mathai. Mr. V. S. Thanu Ayyar spoke on "the International Fellowship, and its duty towards destitutes in Alleppey."

A committee of five was constituted to take steps immediately for relief work among destitutes.

A relief fund was also started.

Bangalore:

Mr. Philips Talbot of the "American Institute of Current World Affairs," after a two years survey of India, spoke to the Bangalore International Fellowship at its regular monthly meeting on July 26, 1941, on "My Impressions in India." He emphasised the fact that he found India in a period of change and flux. He illustrated this in many ways. For example, in the field of language, Osmania University is now using Urdu as a medium of instruction while in the United Provinces students may use the Vernacular in the intermediate examination. He spoke of social changes and of religious revival. In this period of change he pointed out that there was a fundamental conflict between forces of cohesion and diffusion. He illustrated this fact by the Hindu-Muslim problem and the problem of the Depressed Classes. When speaking of Christian Missions he pointed out that during his first year in India among Muslim and Hindu students he found a strong reaction against foreign missions. There seemed to be a general feeling that these missions were using foreign finance for ulterior motives; that they were disrupting India's united social system and were supporting a foreign government. In all of these problems Mr. Talbot felt that the Ashram movement in India, which were intensity centres of service, held great hope for the future. During the period of questions, Mr. Talbot spoke in detail on the Khaksar movement. He pointed out that it was a movement of action, manliness and service. He also pointed out its real danger, as well as weakness, in accepting the "Leadership" principle. He felt that unless there was more constructive work carried on in leading the community to a satisfactory solution of its problems the country would be in danger of such movements which stressed feelings and minimised constructive thinking. When asked as to the Wardha scheme he pointed out that he had found it working quite satisfactorily in Kashmir. In regard to the divisions in India Mr. Talbot felt there were many things all had in common and this should be emphasised as we work for a greater unity in the country.

Bombay:

In connection with the death of Dr. Rabindranath Tagore there was a devotional meeting of the Fellowship on Sunday the 17th August at 5 p. m. at the Bungalow of Mr. and Mrs. Maclean.

On Saturday, 6th September Prof. J. C. P. d' Andrade spoke on "Freedom" and this meeting was followed by a devotional meeting at the same place.

Chittoor:

This Fellowship has revived and had its meeting on the 13th September at 6 p. m. at the Theosophi-

cal Lodge, Chittoor. Miss Walvoord, of the Sherman High School gave a talk on "Japan."

A member of the Fellowship writes: "We had a fine I. F. meeting yesterday, in the Theosophical Hall, Mr. Venkataramana Iyer being host and Miss Walvoord of Japan speaker. Nearly 40 were present, and a fine spirit."

Madras:

After a very useful Retreat held at Mahabalipuram, we had the ordinary meeting on the 30th August at which Mr. T. R. Venkatarama Sastri spoke on "Cultural Unity of India." On Saturday the 20th September, Mr. P. N. Marthandam Pillai spoke on "Astrological and Allied Lore of India." The Executive Committee met on Saturday the 13th Sept. at the residence of Mr. and Mrs. Kibble at Tambaram.

At its meeting on the 4th of October Mr. U. Tun Aye of Rangoon will speak on "The Indo-Burmese question from the point of view of the Burmese."

Rangoon:

The Secretary writes:—

"This year we reorganised the Fellowship with the following Committee:—

- (1). President:
Hon'ble U. Mg. Gyi, Bar-at-law, Councillor to H. E. the Governor.
- (2). Vice President:
 1. Senator U. Ba Sein K. S. M., T. P. S.
 2. U. Khin Maung, B. A., Director of Public Instruction.
- (3). Hony. Secretaries:
 1. Mr. Inammullah Khan, Principal, Islamia A. V. School.
 2. Mr. P. V. Radhakrishnan
- (4). Treasurer:
Daw Khin Khin Gee, B. A., B. L., Principal, Burma Public School.

Our Committee amongst others includes the Chinese Consul.

There had been three meetings and the last one was on the 26th of July. Mr. A. K. Chettiar of the Documentary Films addressed the gathering on "On My Experiences in Foreign Countries." Miss Moses organised some very interesting indoor games. Mr. N. C. Galliara acted as the host.

The Fellowship has arranged to be *at home* to the Chinese Goodwill Mission that is on a visit to Burma. I shall send you a report of this later."

Vellore:

At a meeting of the Fellowship on the 20th September, Mr. R. R. Keithahn spoke on "The Call to Fellowship" Mr. J. H. Kalami presided. In the course of his talk Mr. Keithahn said,

"If we could have the courage and determination to take the best in our culture, traditions, and religions, the communal problem, and the strife between the classes and between the nations will be solved in a day. One of the better ways of solving these difficulties is to think more deeply about the ideals we hold more or less in common, and the good things we can give to the people of India for their welfare."

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Trainees of the Spirit

BY MURIEL LESTER

Whereas God knows how this war may end,
Whereas God knows what the basis of a lasting peace
must be,
Whereas in the mind of God lies the solution of every
problem that torments the mind of man today,
The only hope for the world lies in him.
But we cannot look to the clouds nor read his will in the
rainbow.
Because God is no dictator, he will not force us to save
ourselves.
He honors our free will even if we insist on committing
suicide.
He has to bear the pain of watching us hurry toward
perdition.
The law of cause and effect is being made manifest
today.
The retribution that inevitably follows sin is upon us.
The moral law is being revealed in quivering flesh, in
horror, in gross darkness.
Doom automatically follows slackness, self-will, pride,
callousness.
This scourge of war has been prepared by millions of us
negative, lazy-minded people, in Germany, Britain,
France, and the United States of America.

Man has really believed that he knew better than God,
Forms of worship have been adhered to, but intellect
has been relied on, rather than God.
Prayer, self-discipline and other sorts of spiritual train-
ing have been considered crude, naive.
Man's confidence in the future, in his fellows and even
in himself has withered as he has lost confidence in
God.
But God exists.
His mercy endures.
His hand is stretched out still.
His creative Spirit is more real, more enduring than the
fires of hate and destruction.
The unbreakable serenity and joy in the heart of his
devotees is the sure ground of our hope.
Life is not worth living without this deep peace.
Let us who are called Christians accept the challenge of
this our high calling.
Should not all the Lord's people be prophets?
Are we not called to be saints, all of us, the weakest,
the most ignorant, the most sinful?
Let us boldly proclaim in deed as well as in word the
things on which our peace depends.

To whom can we turn in our extremity but to God?
And who but ourselves must make known God's will to
the nations?
"There was silence in heaven for the space of half an
hour and a voice said, 'Whom shall I send and
who will go for us?'"
Jesus still inquires, "Will ye also go away? Must I go
again to Jerusalem to be crucified for you?"
The churches mould their destiny according to their
answer to this question.
Will each member prepare himself to help God to save
the world?
Humbly ask yourself, "What sort of church would my
church be, if every member were just like me?"

We cannot remain negative, passive, half-baked.
We cannot any longer go on evading the Cross.
We cannot any longer run away from the Hound of
Heaven, the love of God.
We have got to discipline ourselves.
We must out-train the totalitarians just as the first cen-
tury Christians "outlived, outloved and outdied the
pagans."
We must become trainees of the Spirit.
Let us set up a graduated scale of self-discipline.
Let us have a minimum grade from which people can
step up into the next as soon as they like.

The First Grade:

Let the minimum be twenty minutes a day spent in
practicing the presence of God.
Twenty minutes a day given to adoration, joy, thanks-
giving, meditation and intercession.
This prayer time could be spent sitting, kneeling, lying,
walking, whichever one finds more apt.
It could be split up into fractions of time or taken in a
single period.
Thus one would acquire the habit of facing events ob-
jectively.
Thus would one's mind become clarified by the habit of
thinking in the presence of God.
Thus would one soon want to move on into the second
grade.

The Second Grade:

Here the implications of the basic prayer, "Our Father,"
would send us out into the appropriate fields of
action.
This would mean the crossing of frontiers, socially, raci-
ally, economically, nationally.
Now "the stranger would see in the stranger his brother
at last and his sister in eyes that were strange."
Now John Masefield's couplet will be our slogan: "I
knew that Christ had given me birth to brother all
the souls on earth."
Here we would recover our share in the joy of the uni-
verse, the sense of beauty that is in all God's
work,
The leisureliness without which life is not worth living,
And the serene, carefree gaiety that is the gift of the
Spirit.

The Third Grade:

Here we would know what it is to empty ourselves of
ourselves and let Christ live in us.
Here we would learn "to live in time and in eternity
simultaneously."
Here we would realize that death is only an incident,
probably no more painful than birth.
Here we would be equally ready to live or die, to be full
or hungry, to be free or in prison, to be poor or rich,
to be popular or persecuted.
Here we "would fain be unto the Eternal Goodness
what his right hand is to man."

Is there any Christian who dares keep outside one or
other of these grades of discipline?
If any hesitates let him imagine what his answer will be
at the Last Judgment when asked:

"What did you do to help save the world in 1940?"

—The Christian Century.

Please Note:—When Articles are an expression of the official views of the International Fellowship this fact will be made clear. In all other instances, the writers alone are responsible for opinions expressed. Editorial Notes, if any, represent the opinion of the Editor only.

* THE HINDU VIEW OF PRAYER

Every thoughtful Hindu when called upon to say something about his religion asks himself the question, "What is Hinduism?", a question more easily asked than satisfactorily answered. The mood of hesitancy is strengthened when one remembers that the religion has had an unbroken history for 30 centuries at least, during which period it spread itself over not only the whole of the subcontinent of India, but was carried by the Indian conquerors to the "Greater India" on the north and the east. Moreover, "Religion" has always meant more to the Hindu than to others. My remark would be applicable to what is called the Theistic Hinduism of the present day, the religion of the masses who worship God as Shiva, Vishnu or the Holy Mother, and in the case of Vishnu more commonly His incarnations as Rama and Krishna.

Two general remarks have to be made before we go to the subject proper; one is that the present-day religion though in many respects different from the religion of the Vedas and the Upanishads is still an offshoot thereof and is based on them. Secondly, in spite of apparant diversity in outward forms and non-essentials this Puranic Hinduism is fundamentally the same all over India and a pious Hindu whether he hails from the South or Kashmere, from Bengal or Kathiawar feels himself quite at home in all holy places—at Rameswaram, Pandharpur, Nasik, Dwaraka, Hardwar, Benares or Puri.

Coming to the subject proper, a Hindu again experiences another difficulty regarding the subject. The word prayer is very rich in its connotations and it is very difficult to find an Indian equivalent with the same connotations. Does it mean *Japa* (repetition of holy mantras), *Dhyana* (meditation or contemplation), *Tapas* (performance of penance), *Stotra* (praise of God in one's own words or repeating the well-known praises sung by others), *Prarthana* (asking for favours)? Prayer, as I understand it, has something in it of every one of these and yet is different. The typical Christian Prayer, the famous Lord's Prayer is said to contain the three essential characteristics of a prayer and they are Glorification of God, Request for forgiveness of our sins and thirdly Supplication for boons. These features are said to be found not in any one prayer commonly used by us; they are to be found if we take a *Stotramala* or a Garland of praises of which I shall give some examples later on.

Instead of generalising about prayers in the abstract let us take some specimens and try to find out their common features. Here are some very old Vedic prayers: they are used by us even to-day when the Upanishads are being studied and are uttered before the study begins and when the study closes.

1. May Mitra do us good; may Varuna do us good; may Indra the great Lord do us good; may Vishnu of the mighty steps do us good. May He protect me, protect the utterer. Om, Peace, Peace, Peace.
2. O Gods! let us hear good things through our ears. Performing sacrifices, let us see good things by our eyes. Living with bodies endowed with strong limbs let us spend the life allotted to us by God.
3. Let Him protect us; let Him own us, let us grow strong together; let our studies prosper and let us not quarrel with each other.

The first is obviously polytheistic when our Vedic ancestors believed in Mitra, Varuna, Indra, Vishnu, each

as a powerful god worthy to be propitiated. The second is optimistic in a very healthy way and gives the lie direct to the view that the Hindu conception of life is basically pessimistic. There is a pessimistic strain in our religion and many a great man has prayed fervently to be liberated from the misery of *Samsara* and to be given *Moksha* or release from the bond of life; but this pessimism is one phase and is not of the essence of our religion, at least was not in Vedic days. The last portion of the third prayer gives us an insight into the life of *Gurukulas* or the residential schools of the forest. Human nature was the same in those idyllic days as to day and the Teacher thought it worth his while to pray for harmony of relationship between himself and his pupils!

Mantra-japa or repetition of certain mystic combination of words is practised by every Hindu. The most famous of these is *Gayatri* which can thus be literally translated:—

Let us contemplate the great glory of *Savitra* who would strengthen our intelligence.

For centuries this *mantra* has been repeated by pious Brahmins all over the land and the Aryasamajists teach this *mantra* to every new convert to their cult. Of a more pronouncedly theistic nature are *mantras* like '*Panchakshara*' and '*Ashtakshara*' which mean the *mantras* of five letters and of eight letters. The former is the *mantra* of Saivites and it means "my salutation to Siva"; the latter is held in great reverence by the Vaishnavites and it means "my salutation to Narayana". Similarly the other cults have their *mantras* of which the most popular in this Province where alone Subrahmanya is worshipped is *Shadakshara* or the *mantra* of six letters. Orthodox people repeat these *mantras* hundreds of times a day.

When we come down to the days of Puranic Hinduism or popular Theistic Hinduism of the masses we have many fine specimens of *Stotras* or collections of hymns. These dwell on two main topics. First the ravishing beauty of the god or goddess that forms the subject matter of the verses. The author goes into raptures in contemplating the inexpressible beauty of his Diety limb by limb. Such descriptions are called the "*Kesadi-pada-varnana*", literally head-to-foot description. Here is a specimen. Describing the feet of the Lord the poet says:† Thy feet are the sweetest of Thy limbs to the yogins who contemplate Thee; it is the seat of those who have attained *Moksha*; it is the tender shoot of the *Kalpa-Vriksha* to the devotee. May Thy feet ever remain impressed in my mind, Lord of *Guruvayoor!* O Ocean of Mercy, and remove all my ills and give me happiness.

Secondly we find the exploits of Gods as described in the *Puranas* form a never-failing source of subject-matter. The destruction of *Daksha's* sacrifice, the destruction of three cities, *Brahma* and *Vishnu* going in search of the head and the foot of *Siva*, these are constantly referred to in Saivite verses. The exploits of *Vishnu* especially in the two well-known incarnations as *Rama* and *Krishna* are freely drawn upon in the Vaishnavite *stotras*. So also in the verses about god as Holy Mother, the many episodes of the *Lalitapurana* are dwelt upon. Interspersed with these we come across many a gem of literary beauty where the devotee lays bare his heart and expresses his inmost convictions.

I shall take just a few examples and illustrate my point. Among the Vaishnavite collections I shall take

* (A Talk given to the Madras International Fellowship Retreat at Mahabalipuram on Saturday, 2-8-1941 by Prof. S. K. Yegnanarayana Iyer, M.A.)

† This is from *Narayaneeyam*, a poem of over one thousand verses on *Krishna* of *Guruvayoor* (Malabar Dt.) by a poet also called *Narayana*.

Mukundamala and *Alavandar-stotra*: *Mukunda-mala* is considered to be the work of Kulasekhara Alwar, one of the Vaishavite saints who was the king of Calicut. He composed many excellent verses in Tamil also and they are included in the Vaishnavite collections called "*Nalayira-prabandham*" or the book of four-thousand verses. The royal devotee praises the Lord and pleads for His grace which according to his faith is the most effective instrument for Salvation.

The stotra by Alavandar, one of the Acharyas of the South Indian Vaishnavism is a classic that deserves to be better known among the non-Vaishnavite Hindus than is the case at present. Besides a beautiful description of the Lord, it contains some fine verses. In one of these the devotee addresses the Lord thus: "I cannot get a better Saviour than Yourself; nor can you get a better object of Your grace than this humble individual. We are thus luckily brought together." In another verse the author though he led a pure and austere life bemoans himself as a hopeless sinner guilty of all possible transgressions and yet ventures to appeal to the Lord for mercy, because therein lies the efficacy of His grace. Lastly he appeals to the Lord to save him if not on his own account, at least for the sake of his grandfather *Nathamuni* who was a famous devotee of the Lord.

Mooka-panchacati and *Sivananda-lahari* may be taken as typical stotras of Devi or God worshipped as Mother. The latter is supposed to have been composed by Sankaracharya and contains many doctrines of the cult which only the initiated are conversant with. The former is a collection of 500 verses supposed to have been composed by one who was deaf-mute and who was given back his power of speech by Mother's grace. He made use of his newly got power of speech in the glorification of Mother.

Coming to Saivite collection of hymns we have the *Sivamahimna-stotra* by an author commonly known as Pushpadanta, a Gandharva or semi-divine being. This contains about 40 verses. Some of these refer to the well-known exploits of Siva already mentioned. The following verse reminds one of the Gita-doctrine that all religions lead up to Him:—

"There are different paths of realization as enjoined by the Vedas, Samkhya, Yoga and the Pasupata and Vaishnavite schools. Persons following different paths—straight or crooked—according as they consider them best due to temperamental differences, all reach Thee alone just as rivers enter the ocean."

The Upanishadic doctrine that God cannot be fully comprehended, though He is everything is well brought out in this:—

The wise hold this limiting opinion about Thee—that Thou art the Sun, the Moon, Fire, Air, Water, Space, the Earth and the Self (in every individual). But we do not know that thing which Thou art not.

We shall now take up *Sivananda-lahari*, a collection of one hundred verses by the great Sankaracharya. Its literary excellence is of a high order. It is written in a variety of metres and reflects many moods. The relative importance of the proper attitude of the mind in prayer and worship compared with the externals is well brought out in the following verse:—

The fool goes into deep lakes, into the interior of the uninhabited jungles and over mountains in search of flowers (to worship the Lord). O! Consort of Uma! he does not know that he can sit quiet

(and avoid all these troubles) by placing at Thy feet the lotus of his heart.

There is a real human touch in the attitude of playful banter adopted by the poet:—

My mind is a monkey always wandering in the forest of greed, playing on the hillocks of women's breasts, jumping from the branch of one desire to another and ever-wandering hither and thither. O! Mendicant with a skull! please bind this ever-fickle monkey with the rope of devotion to Thee and make it Thine.

(It is difficult in a bald translation like this to describe the poetic beauty of the verse containing a fully worked out simile. The idea suggested is that a beggar is likely to get more alms if he has a monkey than if he goes alone).

In another verse the poet makes use of the tradition that Siva is a wanderer over the hills:—

You know that I would be born, that I would be a hard-hearted fellow and yet I would request you to come and take your abode in that hard place. You prepared Yourself for it by a rehearsal as it were by walking on the hard stony hills.

In the following verse that well-known exploit of Siva, His having drunk the deadly poison at the time of the churning of the milk-ocean and some characteristic peculiarities of His life such as His having serpents as ornaments and an elephant skin as clothes and a bull as His vehicle are made use of for a banter:—

Your food, poison; serpents are your ornaments; skin, your dress and an old bull your vehicle. What can you give me? What is it that you have got? I require only devotion to your lotus feet.

Having been a schoolmaster all my life I like to imagine God as a Teacher and Siva as Dakshina-moorthi looked upon as the great Spiritual preceptor. In one of the verses of this collection which verse is my favourite one, the devotee asks for the spiritual illumination which would bring him peace of mind.

I worship Your lotus feet: every day I think of You.

I seek, with my mind, refuge only in You, the Supreme Lord.

If asked what I want, I would say "You" only. O! Sambhu!

Teacher of all the worlds! Cast on me that look of Yours full of pity eagerly prayed for by the celestial ones and teach me that thing that would give my mind peace.

I should like to conclude this brief talk by two observations on certain aspects of our prayer which are generally misunderstood. Most of our prayers are individualistic, but the social sense was never absent. No religious function or even semi-religious function would be complete without the *Asirvadam* or the pronouncing of benedictions and the last portion of this is "*Sarva Janah Sukhino Bhavanthu*" i.e. may all people be happy or its variant, "*Lokah Samastah Sukhino Bhavanthu*," i.e. May all the worlds be happy. Secondly it was considered to be a low form of devotion if one asked for this or that blessing in one's prayer. There is a verse in which such people who pester God with requests for this or that favour are compared to bleating sheep; the Sanskrit equivalent of "for me" is *me* (pronounced as *may*) and it resembles sheep's bleating sound.

THE INTER-COMMUNAL PROBLEM IN INDIA

BY MR. B. L. RALLIA RAM, *General Secretary,*
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1. **The Problem stated:** The progress of India is being much retarded by the existence of the communal problem which, at present, seems to be insoluble. There are two large, and some small, sections of the peoples of India who profess different religious faiths, and whose social and economic lives, to a certain extent, have been built up separately and distinctly and sometimes conflicts have arisen between them in the areas of life in which they differ from each other.

Curiously enough, they belong to the same stock of Aryans or Dravidians, speak and understand the same languages, and have much in common, but during recent years their points of differences have been much stressed and they are now entirely overshadowing the points of agreement.

On the one hand Musalmans of India, or a majority of them say that the arrangement in the political alignment of India will not be acceptable to them, unless and until there is conceded to them certain rights and privileges which are designed to secure for them a definite share, as Musalmans, in the governance of India. Otherwise they feel apprehensive of their future. The Hindus, on the other hand, consider that some of these demands are excessive, unreasonable and antagonistic to the growth of real Nationalism in India. This charge of course is denied by the Muslims.

Out of such a state of affairs, arise situations which foster bad feeling and ill will.

II. **The Causes of Communal Discord.** This Communal discord is attributed to four different causes:-

- (1) *Past History*; implying thereby that the roots of violence lie in the past;
- (2) *Religious Bigotry*, since the philosophic ideals and outlook on life of the two major communities of India in many ways are fundamentally different;
- (3) *Economic Exploitation*, as one group has been more successful in securing a better financial and economic position and has used the resources thus gained to retain and consolidate its position to the detriment of other groups;
- (4) *Political Power* is slowly passing out of the British autocracy to the people of India, and smaller groups are apprehensive lest it may go into the hands of one major community only to be used selfishly and exclusively, or mainly, for the future welfare of its own members.

It is recognised by every sensible Indian that India will be precluded from its goal of attaining the status of self-governing Nationhood, until it can solve this major problem which besets her way. These causes therefore must be studied, analysed and eradicated. Probably, all the causes, as far as they are real, have been operative to a lesser or a greater extent; and the existence of the problem is, thus, due to a complex situation which makes the diagnosis of the disease difficult, and right method of treatment uncertain.

Still the solution must be found, otherwise, we shall be faced with a prolonging slavery, and consequent moral and spiritual suicide.

III. **The Four Causes further discussed:—**

(1) **History.** The facts of history can never be changed, but nations have often found a way to escape from the nemesis which inevitably follows such deeds which sow the wrong barvest. Whatever may have been the effect of the modern world to extricate ourselves from the bondage of the Past, it is true that our masses have always been slow to move, and are still clinging tenaciously to the past. Yet there has been a new ferment

stirring up the whole Indian Continent. We need not, therefore, despair of a solution from that point of view. For instance, the Gordian knot of untouchability has been cut by Mahatma Gandhi, and the pace of Social Reform is much quicker than before. Masses are astir, and the pace of our progress can be much quickened, if the right lead can be given. We, therefore, need not be too much afraid of our past Karma.

(2) **Religious Bigotry.** India is often credited with being a more religious country than many other countries in this world. Every phase of our life is associated with religion. This has been India's strength, as well as her weakness. While the religious spirit should be carried to all aspects of human life narrow conception of religion, when applied to certain areas of human relationship, brings about disastrous results. Religious intolerance and bigotry have been the greatest curse in history.

It is useless to apportion the blame. Christianity with its guillotine and crusade, Islam with its methods of conversion by force, Hinduism with its untouchability and extreme exclusiveness, have all been equally guilty. Indian social life, by its close association with the so-called religious culture, has been built up in watertight compartments. The people professing the same religion often congregate together, forming separate social groups. While in civil stations of many cities, there is an admixture of people of all kinds, the residents of many streets are often either Muslims or Hindus, while Christians also live by themselves in isolation. There are Hindu Hotels and Muslim Hotels. On the Railway stations, the Hindu water and the Muslim water are separately supplied, and a proposal was even made in one of the Indian Christian Association meetings that representation should be made to the Government to appoint dispensers of Christian water as well at some selected centres.

Religious life in India needs a new orientation; it must be dissociated from such spheres of life with which it is not primarily concerned. If the leaders of religious thought do not succeed in weaning away the masses from their traditional view of religion, the younger generation of Indian Nationalists will be tempted to follow the example of some of the Western countries in discarding religion altogether, and in trying to build up a Godless society. This will be a disaster and a tragedy, and Nationalism and the State will themselves become religions.

(3) **Economic Exploitation.** The whole world is suffering from mal-distribution of the wealth of the world. The world cannot have peace, until there is a more equitable arrangement between Nations of the world, and of groups within a Nation.

Much of the communal bickering arises out of the economic disparity which exists between various religious communities. It should be the concern of the Indian Nation to remove such inequality. The Provincial Governments under the new constitution were not wholly unconscious of this need, and they were not averse to undertaking legislations particularly with a view to re-adjust the relationship between the landlord and the tenant.

The greatest disillusionment, however, has come since the new constitution came into effect. Everywhere the minority groups are more apprehensive than before; everywhere there are complaints and grievances. A large bulk of the Muslims alleges that in the Congress provinces they were subjected to an unfair treatment; in the Punjab and the Bengal, Hindus and Sikhs have a similar story to tell. Many of the Indian Christians who believed in the Congress or the Unionist Party in

the Punjab are today disillusioned men. And why has this happened, because there is a prevalent feeling that the economic interests of minority groups were ignored, and the Provincial governments were more concerned with their own party, or members of their own community, and the real interests of the country were only secondary. The foundations of the future Indian Government would have been more truly and firmly laid, if the new Governments had gone out of their way to devise ways and means to uplift the weak and the down-trodden, and to improve the economic conditions of the backward classes. What did, for instance, the Madras Government do for the education of the Mussalmans, or for the Christians? It would have been an hour of triumph for Indian Nationalism, if, as the first act of its Government, it had shown its sincerest anxiety to help such minority groups in a way as to win their loyalty and affection for ever.

Just as the Congress and other parties are grappling with the problem of the tenant and the worker, could they not have also extended their sympathy to poorer religious groups. Economic ills sometimes take a long time to cure, but a determination on the part of the Nation to adopt ameliorative measures to bring about equality of opportunity to all, would go a long way to solve the present communal consciousness, and to eradicate the root evil.

(4) **Political Power:** From the economical to the political there is only one step. Government for its own sake is a pure absurdity. Human mind is prone to the subtle temptation of desiring to dominate and rule, but the struggle for national independence is not meant to afford opportunities to the few to fulfil their ambition to have power, but its main purpose is to release forces which would regenerate our motherland, and remove misery and bondage. What will it profit India if the British rule is replaced merely by a more ruthless oligarchy of our own people?

It is, therefore, tragically sad that there should have developed lack of faith, on the part of the religious communities, that unless political power is distributed evenly amongst them, it will be misused by so-called majority community in its own interest, only letting others to eat the crumbs that fall from their table. At present there is a complete distrust in each other's bonafides, and to our dire misfortune this suspicion has been further strengthened by the happenings of recent years.

In the Punjab, the Punjab Premier was the one person who was believed to be capable of dispensing even-handed justice, but today a very large number of Hindus and Sikhs, rightly or wrongly complain of the ultra communal policy of his Government. He is said to have succumbed to the forces of circumstances, rather than to have mustered the situation.

Similarly the Madras Premier was regarded as one of the chief apostles of Indian Nationalism. But according to some reports, he turned into a die-hard satrap overnight, and over-developed official attitude and mentality, which, it is said no longer inspires much confidence amongst smaller minorities. There may be a great deal of cruel misjudgment, and misunderstanding, but the loss of faith has been so deep that now a miracle alone can change the situation.

The major problem is between the Hindus and the Mussalmans. The Indian National Congress holds the view that the right relationship between them cannot be rightly adjusted until independence of India is won, and therefore all Indians should work together to attain the goal, and then domestic problems would be solved with common good-will. The Mussalmans under the leadership of Mr. M.A. Jinnah say that their past experience has been so bitter that they dare not enter into an era of Indian self-government, unless they are made to feel that their interests will be safe. Pakistan is their latest devise to achieve this end. It is begotten of suspicion and distrust, and until faith in a common motherland and

in the honesty of purpose of each other is restored we shall ever remain standing within the sight of the waters of a living spring unable to quench our thirst.

IV. **Is there any solution?** Can we solve the tangle? If we can, we have the making of one of the greatest nations of the world; if we cannot, we are forever doomed to be the hewers of wood, and the drawers of water.

From where and how to begin? At the present time, it is the political aspect of the conflict, which is most prominent. Therefore political adjustment is the first step in the healing process. If only Mahatma Gandhi and Mr. M. A. Jinnah could meet together with a clean slate, and apportion political power and responsibility in such a way as to dispel suspicion! Let there be a coalition between the Congress and the Muslim League, let there be anything, what does it matter? Who lives, if India dies; if India lives, who dies? There must be give and take; when hearts are broken, it is always difficult to join them together again, and therefore, if sacrifices are to be made there should be no compunction to make them.

Along with the settlement of political issues, the economic and educational uplift of the backward classes should be guaranteed. The broad lines of legislation to accomplish this object should form an important part of such a settlement. One of the most fruitful sources of friction is the matter of public appointments. The Public Services Commission have become subservient to the Party in power. By mutual agreement, main principles applicable to the recruitment of public servants should be laid down, and impartial commissions appointed to give effect to them.

Thus economic basis of the strife should gradually be eliminated in the process of reaching such an understanding; and by finding spheres of common action in the interests of India, it may be hoped that religious bigotry will be more and more removed.

Thirty years ago all big religious festivals were celebrated by all sections of the people; when the effigy of Ravan was burnt thousands of Mussalmans went to witness the scene; when Muhharam processions passed through the city, the Hindus not only came out of their houses to see them pass by, but in many cases installed sweet-water stalls for processionists. Christmas of the Christians, I'd of the Mussalmans, the Basant of the Hindus can all become National festivals, when all may rejoice. The majority community of India, the Hindus, are called upon to make the biggest sacrifice, by giving up their exclusiveness in the matter of eating and drinking; opportunities of free mixing without emphasising that there are different social groups in the country, would help to overcome the things that divide. Denominational clubs and institutions should also go.

This does not mean that religion should be tabooed or set aside, but rather it should be made purer, and applied to the inner life of man only. It may be true that religion cannot be confined to spirit alone, it must express itself in all spheres of life, but it is the ethical and spiritual elements of religion that are of universal application. It is the religious attitude, and spiritual motives which are of real importance. Freedom to live, practise and preach one's religion are sacred rights, but the conception of religion itself must be religious and spiritual.

V. **Need of an All-India Organisation.** Such a revolution in the thought and habits of the people of India cannot be brought about overnight. But neither can it be accomplished by leaving it alone. The growth of Nationalism, the play of the forces of the modern world, the work of the Indian National Congress, the development of scientific spirit have all helped in changing the situation, and there is much that India can be thankful for but much more needs to be done. India needs a band of consecrated workers, who will devote their lives

in unselfish service, to the removal of this evil. Mr. K. M. Munshi is touring the country in the interest of 'one India.' Other causes can also command the services of able men; why not this cause of all causes? Where are the Apostles of National Unity, the Ambassadors of peace? Peace cannot be secured by merely shouting "Peace, Peace." The hard realities of the situation must be fully grasped, minutely analysed and every step taken to educate the people, to remove all just grievances, to promote unity, and to give a sense of security. This work should be undertaken by a vast unified organisation employing whole-time missionaries, using every method of propaganda and public education, and fighting the battle on all fronts. For this purpose, a large sum of money should be collected, and a representative Trust formed to carry on the

sacred work. Each member of the Trust should be required to sign a declaration, on his solemn honour, that he will discharge his duty in a spirit of undivided loyalty to India.

In this important task, there are some organisations already in the field, like the International Fellowship, but they cannot be expected to have the resources to make any effective breach into the lines of the enemy, but if this work is undertaken on a large scale, with a scientific and psychological exactitude, their help will be most useful.

Then join hand in hand,
Brave Indians, all,
By uniting we stand,
By dividing we fall.

BANISHING BARRIERS BETWEEN NEGROES AND WHITES IN THE U. S. A.

BY MR. L. L. LORBEER, *Pasumalai*.

It is not easy for an American to write about the treatment of the Negro in the U.S.A., for, this is one of our worst sins. And I must begin with a confession of shame and humiliation because barriers still persist in parts of U.S.A.

Before Abraham Lincoln's Emancipation Proclamation of 1863 Negroes were slaves, bought and sold to the highest bidder—food, family, life itself at the mercy of the owner. Slavery gradually disappeared from the industrial and more advanced states of the North but persisted in the cotton and tobacco plantations of the South. The South was backward economically, educationally, morally, because, as Booker T. Washington used to say, "If you want to keep a man in the gutter you have to stay in the gutter with him." Gradually political tension between the slave states and the free states grew, culminating in the Civil War of 1861—5. In 1826 a long lank lad of the Western frontier took a cargo of wheat by raft down the Mississippi river to New Orleans. After selling it he wandered in the streets, saw slaves auctioned at the block, families torn apart, handled like cattle, clenched his fist and vowed, "If ever I have a chance to strike at this iniquity, I shall strike with all my might." 34 years later this lad led to victory the Republican Party whose main plank was, "No extension of slavery," and he became President Lincoln. The slave states would not accept a position of permanent minority and succeeded. Lincoln, tender-hearted as a child, accepted war as a lesser sin than disunity and as a war-measure freed the slaves.

Thereafter the Negroes were legally free and theoretically had right to vote. But violence and war do not breed peace. In his second Inaugural, Lincoln said, "With malice toward none, with charity for all, with faith in the right as God gives us to see the right, let us bind up the nation's wounds and do all that we can to achieve a just and lasting peace." But an assassin felled him before he could achieve his high aim and others with less of faith and charity wrote the peace terms. The Southern Whites vented their hate for the "Yankees" whom they could not reach, on the Negroes whom they could. Through state governments they soon controlled the land, the schools and the law courts. "These damned Niggers," they said with clenched fist, "We will keep them in their place. Let them vote if they dare. We'll see that they shall not study or ride or eat or worship or live with us." In some ways the latter state was worse than the former. And the futility of war was again revealed to those who had eyes to see.

Even today in the twelve states of the deep South it is against the law for Negro and White to intermarry, to study in the same school, to ride in the same compartment on train or bus. And the poorest schools and apartments are for the Negro. Though not against the law it would widely be unsafe for a Negro to sit, talk,

walk, work or play with a White unless there was something to indicate the "superiority" of the White. These humiliating conditions do not hold in the other 36 states, though there are often more or less of restrictions depending upon the strength of "Southern" prejudice.

Before the civil war a few Negroes had somehow achieved freedom and drifted North and there moved and studied with the Whites on a basis of more or less equality, depending on how close to the South they lived. But in the South it was against the law to teach a Negro to read. After the war many Northerners recognised the duty to educate the race which they had freed. General Armstrong, son of a missionary who had run a vocational school in the Hawaiian Isles, started a school at Hampton for training Negro farmers and teachers. Soon a score or more of such schools were started and greatly aided Negro advance. They are missionary schools largely supported by Northern Whites and still growing from strength to strength. There was an attempt made in these schools to educate Negroes and Whites together and thus break down racial prejudices but the Southern Whites blocked this by law.

An advance step came with Negro efforts for self-help. In 1881 a Negro and a white man of Tuskegee, Alabama, wrote to Hampton, "Please send a man to start a school for training Negro teachers." They expected a White but the Principal recommended one of his best Negro teachers, born a slave. In a building built for chickens and an old church that leaked so badly that teachers and pupils had to hold umbrellas when it rained, Booker Washington began the most famous of all Negro schools, Tuskegee. From the first, boys and girls studied together, though with strict rules to discourage misbehaviour. It has a thoroughly religious atmosphere though not sectarian.

But Tuskegee's central emphasis is on work—hard, productive, skilled work. Anyone who will work wholeheartedly can study in Tuskegee. Perhaps he will work in the day time and study in classes at night; perhaps it will be shop-study half a day or half a year and class-study the other half. Dr. Washington found that many, perhaps most, Negroes thought freedom meant freedom from work and spent his fruitful life inculcating this principle now engraved on his monument at Tuskegee, "We shall prosper as we learn to dignify and glorify labor and put brains and skill into the ordinary occupations of life." He reports the happiest letter which he ever received was from his son studying in Tuskegee to his father seeking health in Europe, "Dear Dad, this year, instead of studying in class half a day and learning brick-making the other half, I've decided to work at brick-making the whole day."

The Printing Department publishes a Magazine called, "Service" for Negro cooks and Railway porters, All

except four of Tuskegee's 40 buildings were built by tradesmen-pupils. As I toured the classes a button dropped off my coat. I stepped into the tailoring class and a smiling girl sewed it on in a moment, though it was hard to make her take a just wage. One of the greatest tributes ever paid to Pasumalai schools was, I think paid by Mrs. Moton as she and her husband (successor to Booker T. Washington) visited us some years ago. "This school is the most like Tuskegee of anything which I've seen in the Orient." Tuskegee has travelling vans which take the best of agricultural teaching out to the dirty farmer.

I sat in the seminar of 50 Negro youths studying to be graduate teachers. "How much is spent on education in our state?" asked the Professor, a Ph. D. in education. (All the teachers are Negroes). About 15 Dollars a year for each White child and 4 dollars for each Colored child. I'm telling you that's not just" said a bright girl in Negro dialect. "Talk good English if you want to be counted cultured. And you are not telling me you are helping the class find facts. But the important thing isn't the amount Colored children get, but whether we wisely use the Government funds given to us."

That night the Women's Society of Tuskegee was holding its Annual Meeting in "Children's House", a home of the practising school. Reports showed how these talented women are reaching out helpfully into the life of the community in a score of ways. Then came a pageant. One Negro young lady sat with the American flag draped about her and was called "Mether America", while others representing a Jew, a Franciscan Friar, a Chinese and a Red Indian told of what each group hopes to contribute to the building of American Life. Then a dozen lovely girls sang a Negro Spiritual, "It's me, O Lord, standing in the need of prayer. Taint my Teacher, Taint my Preacher, It's me, O Lord, standing in the need of prayer." Then their spokesman said, "Mother America! We Negroes try to bring three things to you, the Spirit of Forgiveness, the Spirit of Childlikeness, and the Spirit of Song. "When there's a song on our lips there can't be bitterness in our hearts."

These quotations from the Founder of Tuskegee typify the ideals with which the best Negroes are working to banish barriers:—

Let us be too big to be little, too broad to be narrow, too deep to be shallow.

The one thing that is most worth living for, and dying for if need be, is the opportunity of making some one else more happy and more useful.

No man whose vision is bounded by color can come into contact with what is highest and best in the world.

No race can prosper till it learns there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

There is no defence or security for any of us except in the highest intelligence and development of all.

Northern Whites working to banish barriers was good. Negroes working to secure fair treatment by becoming skilled servants of the community is better. But best and most effective of all is the recent efforts of Southern Whites. Like caste Hindus working for the Harijans many of these Southern Whites feel the need to atone for the mistreatment of the past. Southern women have banded themselves to proclaim, "We shall no longer permit so-called protection of us to serve as an excuse for inhuman lynching." The Research Department of Tuskegee reports that lynching has decreased from 100 of many years ago to about four in 1939. "If there is to be segregation the Negro must have equally good facilities" is being insisted upon by some Southern legislators.

A Northern Football team recently came to play a Southern University where no Negroes study. Some of the students jeered when a Negro playing with the Northern Team came on the field. The Editor of the Student Paper apologized for such action and scathingly rebuked his college mates. Southern Whites have joined with Northerners in the Supreme Court to recently decree that Negroes must be summoned the same way as Whites for jury service. Negro children must share proportionately with White children in state educational funds. Negroes must not be excluded from Party Primary elections: Equal accommodation for equally priced tickets must be provided by Railways.

Though equality will not come by law, the laws and decisions bear evidence to a disappearing prejudice. President Roosevelt is a clever politician and knows how to keep just in the van of public opinion. He is politically safe in proclaiming, "No racial distinctions in any defence works". May he soon add, "Or in the Army or Navy". Mrs. Roosevelt recently resigned from the Daughters of the Revolution because these super-patriots refused to permit a great Negro soloist to sing in their hall. Most church bodies, Rotary Clubs, etc. will not meet for National Conventions in cities which will not promise equal treatment to all races in their hotels. Youth organizations and Trade Unions in the South are more and more following the North in admitting members of all races without distinction.

There is still much to be ashamed of. Most Negroes are deprived of the chance to vote by threats or legal subterfuges. In the National Congress there is only one Negro member and he is not from the South but from Chicago. (Booker T. Washington's old office boy) And there are other grievous wrongs. But movements are in the right direction. Here and there a few racial barriers are going. But there is a long way to go. "Hot burns the fire when wrongs expire and God uproots an ancient evil." A new day is certainly dawning. And the Negro spirit of not demanding, but proving equality in service to the community is disarming the Southern Whites who are responding to that spirit with slowly increasing fellowship.

NEWS OF FELLOWSHIPS

Agra

The first meeting of the term was held on 10th September, 1941 under the presidentship of the Rev. Canon T. D. Sully. The meeting began with prayer by a Muslim member and then the president made a survey of the past year's activities of the Fellowship. He then delivered a long and very impressive speech on international situation and the conception of God.

The next meeting of the Fellowship was held on the 13th November, 1941 in which Mr. Pooran

Chand Sood spoke on "The Place of War in Human Brotherhood."

After the lecture the annual elections were held and the following members were elected:—

President	Canon T. D. Sully
Vice-President	Khan Bahadur Akhtar Adil
Secretary	Mr. S. L. Jindal
Joint Secretary	Mr. B. P. Mathur
Treasurer	Dr. Mahdi Hussain

Four members were also elected for the Executive Committee.

Alleppey.

The Secretary writes: "Our Association here has not yet, I regret to say, got into the stride. But the daughter body, the Destitute Relief Committee is very brisk and progressive. The old Leper Asylum Buildings have been placed at our disposal for 6 months. They would accommodate about 20 destitutes at the maximum. Preliminary work, before occupying the premises, is going on. We are assured of about 2 or 3 months' life there; hope it will be a very successful enterprise. We intend opening the home on H. H. the Maharajah's Birthday (Oct. 20).

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Bangalore.

Mr. Mohamed Haniff, an outstanding lawyer and citizen in Bangalore, spoke on 'Islam's contribution towards World Peace' at the monthly meeting of the Bangalore International Fellowship on August 30th at the home of Mr. and Dr. J. R. Issac. His speech was impressive because it presented a point of view that was very encouraging for those who are looking forward towards greater unity between members of different religions. Mr. Haniff maintained that Mohammed has made a three fold basic contribution for world peace. There was the relationship between Man and God. Islam emphasised the unity of God and thus the equality of man. It emphasised the obedience to God's will. Such obedience lead to orderliness because God's world was a world of order when man co-operated with him. The law of adjustment was extremely important; for example, as the world developed, or as we met people of different nations, if we exploited or took advantage of others there is certainty of strife but if we looked upon others as equals and adjusted ourselves to their needs and to their outlook then harmony was possible. Mr. Haniff suggested that this adjustment might take place if there was a real respect for all religions. He maintained that all religions came from God and thus were entitled to equal respect. Again in our economic, social and political relations Islam taught that there should be equality between man and man. This also included women. Therefore even when the wealthy man and his car-driver went to the Mosque they knelt shoulder to shoulder in prayer. This kind of equality must be taken into every phase of life and then peace would be the result. Thus Mr. Haniff dealt with the relationship between man and man. Again, although the speaker did not develop the idea of Islam's contribution on the relationship between man and nature yet he hinted that there was also a contribution of reverence for nature, and its proper use for the good of all that, if followed, would build for peace.

This has been one of the most helpful talks the Bangalore Fellowship has yet had from any Muslim speaker. If we could have that same approach in every religion, and that same spirit on the part of every religion towards other religions, surely we would have gone a long way in the solution of our communal and religious problems.

R. R. K.

Bombay.

This Fellowship had an All-Day Outing on Sunday the 5th. October to Seth Jamnalal Bajaj's Shack at Janki Kutir, Johu. The following programme was gone through:—At 10-30 A.M., Principal J. B. Raju of Khalsa College spoke on "Freedom". A United Devotional Meeting was held at the close of the day when those who wished to attend, took part.

The Seventeenth Annual Retreat of the Fellowship will take place at Sheth Moolji Sicka's Bangalow Gungha Bhuvan, Versova, Andheri, from the 21st. to the 23rd. November. The main theme is "Freedom" and the following are the subjects and speakers:—

Lady Rama Rau on Freedom of the Home,
Mr. G. N. Joshi on Freedom—Its Social and
Economic Implications.
Mr. J. K. Mehta on Freedom in Religion.

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Lahore.

A meeting of the Fellowship was held on Thursday the 30th. October at the Y. M. C. A. Hall. when Miss. R. M. Winter of Australia addressed the gathering. After the lecture election of office-bearers for the year took place. The following were elected:

Chairman—Sir Abdul Qadir
Secretaries—Mrs. Krishnaswamy and Mr.
J. C. L. Nasir

Treasurer—Prof. Abdul Majid Khan.

The next meeting will be held on Thursday the 20th. November when Dr. D. M. Donaldson, M. A., Ph. D., Principal, Henry Martyn School of Islamic Studies, Aligarh, will address the meeting.

o o o

Madras

At its meeting on 4th October, Mr. S. Surya narayana Rao of the Servants of India Society spoke on "Problem of Indians Overseas, with special Reference to Burma and Ceylon.

The meeting fixed for 1st November had to be postponed due to bad weather, to January 10th., when Principal A. J. Boyd will speak on "What is Christianity?"

On Saturday the 22nd November, Mr. K. M. Cheriyan was to speak on "Dravidan Contribution to Hindu Religion." But weather interfered.

The Annual Business meeting will take place on December 6; the Office-bearer for the year 1942 will be elected at this meeting.

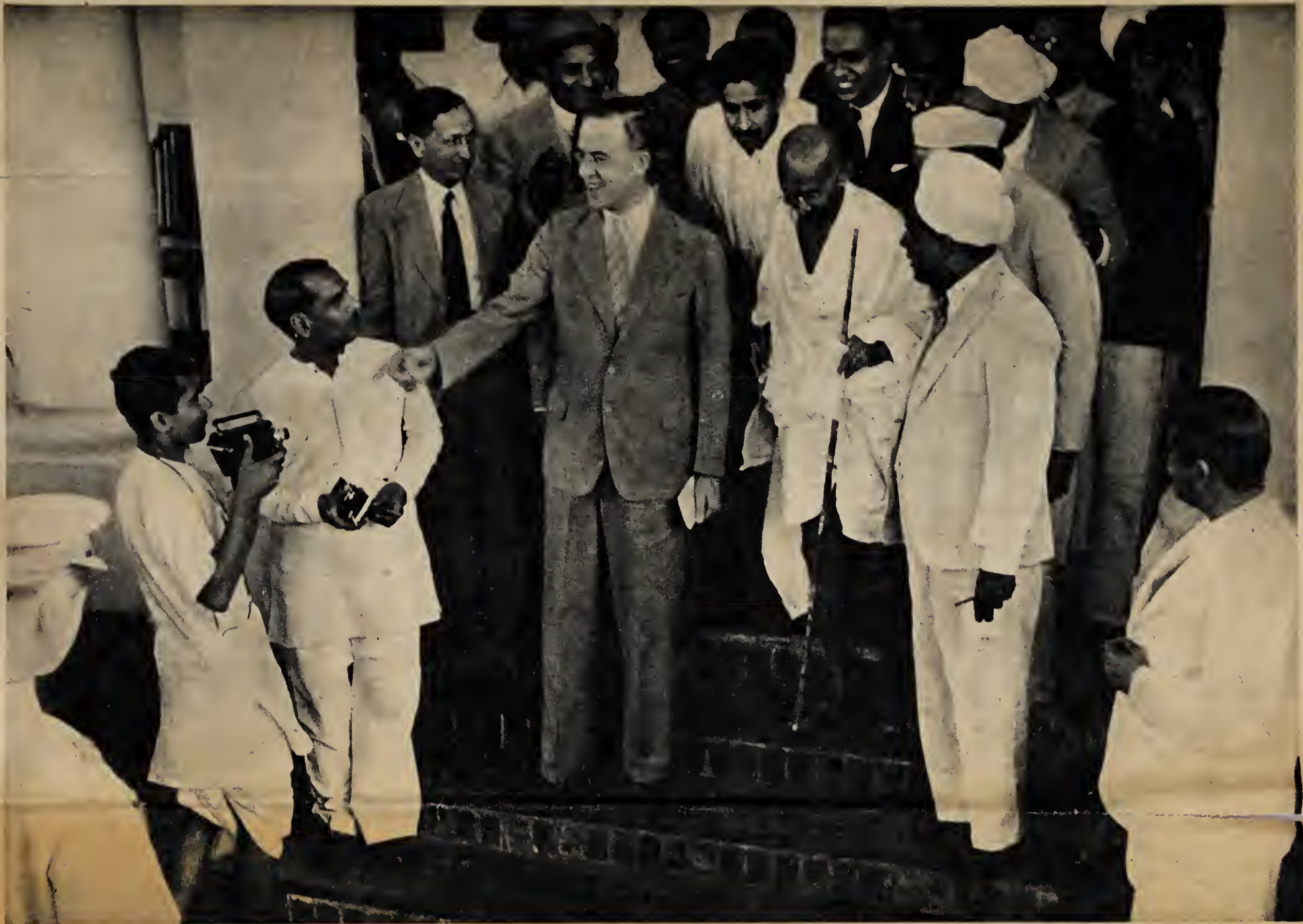
The last monthly meeting of the Executive Committee for the year will be held at the residence of Mrs. Lakshmipathi on Saturday the 29th Nov.

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Madura

The Secretary writes: "We shall not be having a Retreat but we are hoping that you will be able to come to Madura before the Christmas holidays to help us rejuvenate our Fellowship. We are planning to have a Guest Night when you come, to which will be invited people who might become members. After the dinner we want you to address the group on "Aims and Value of the Fellowship."

(The General Secretary hopes to go to Madura, and be of help to the Fellowship on the occasion of their "Guest Night").



Sir Stafford Cripps and Mahatma Gandhi after their first conference in India earlier this year.

Britain and India—By Sir Stafford Cripps

By Sir Stafford Cripps

LONDON (By Wireless).

THE tragedy of the present situation in India is not that different sections of the people should hold different views or even that the Congress party could not see their way to agree to the proposals for self-government in India which I took out with me in the Spring of this year. The tragedy is that at a critical time in the cause of the United Nations, fight for freedom Mr. Gandhi should have persuaded the Congress party to put forward and insist upon a policy which is wholly impracticable, under threat of carrying out a campaign of civil disobedience which can do nothing except give comfort and encouragement to the enemy.

Without any desire to limit the legitimate field of political controversy, the Government of India has been forced in the interest of the people of India and the United Nations to take steps to defeat Mr. Gandhi's campaign of civil disobedience, which has been carefully planned to exercise the maximum of inconvenience and so do the greatest harm to the defense of India and the cause of the Allied Nations.

The British Government determined early this year to make abundantly clear their view as to self-government in India.

The man who carried Britain's offer to the Indian people states the British view of the crisis that has arisen over self-government.

They adopted a method somewhat analogous to that which the United States of America adopted for the Philippines. A date was fixed when full self-government in India should come into operation. It was fixed at the earliest moment possible—that is, as soon after the cessation of hostilities as a new Constitution can be devised by the Indians themselves. There was no doubt or question, there is none now, that as soon as the war is over every facility would be given to the Indian people to agree upon a new Constitution for their own self-government.

As must always be the case in such vitally important transitions, there was a period of time—the rest of the war—during which the present Constitution had to be continued until a new one framed by the Indians themselves could come into operation. It was impossible, especially in a state of war, to have some temporary or intermediate Constitution.

Such a Constitution would either have had to be imposed by Great Britain or else arrived at by agreement—not with a

single party, the Congress party, but with all the many diverse sections of opinion in India.

When I was in India it was not possible to get the leaders of the Congress party and the Moslem League even to meet, much less discuss, any constitutional question. Since then Mr. Rajagopalachari, who left the Congress Working Committee after they had refused the offer of the British Government, and Sir Tej Bahadur Sapru, liberal leader, have both tried to bring about some such meeting or discussion—both have failed.

A British-imposed temporary Constitution would no more have been accepted by the Congress party than the present Constitution and, as the Congress party and others would not meet, no agreement between them was possible.

FOR a transition period, then, there was no alternative but to continue with the present Constitution, adapting it as far as possible to Indian self-government. This is what we offered to them, and this

is what the Congress leaders refused.

A temporary compromise was necessary, and in order to make that compromise possible the draft offer of the British Government was—upon this point—left as vague as possible.

IT was in these terms:

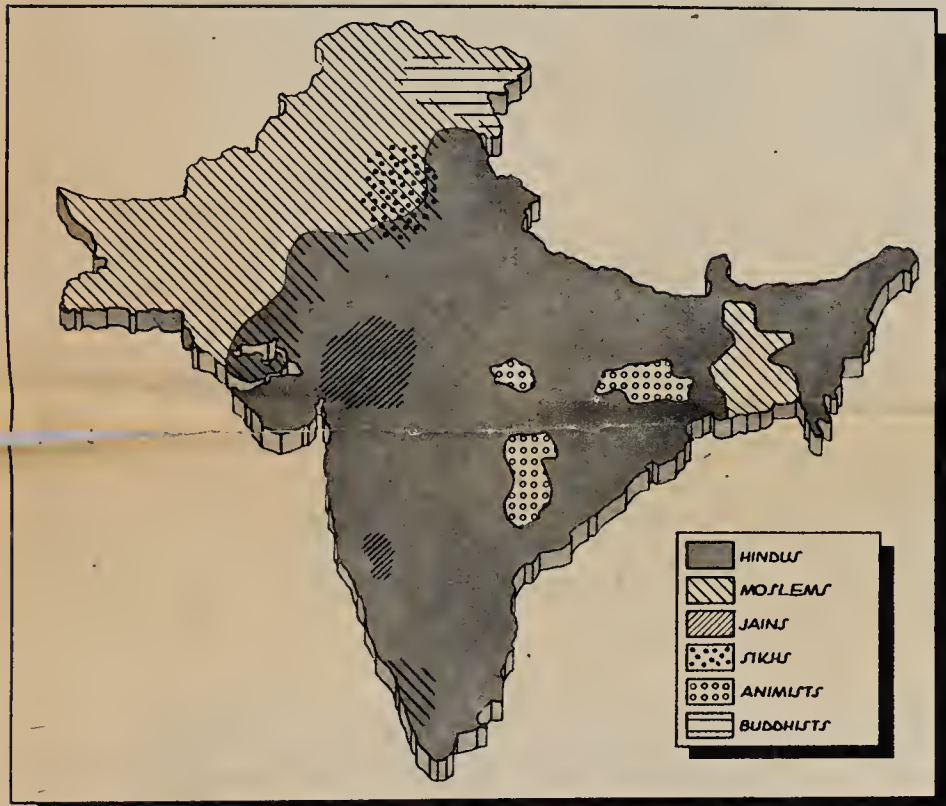
"During the critical period which now faces India and until a new Constitution can be framed, His Majesty's Government must inevitably bear responsibility for and retain control and direction of the defense of India as part of their World War effort, but the task of organizing to the full the military, moral and material resources of India must be the responsibility of the Government of India with the cooperation of the peoples of India.

"His Majesty's Government desire and invite the immediate and effective participation of the leaders of the principal sections of the Indian people in the counsels of their country, of the Commonwealth and of the United Nations. Thus they will be enabled to give their active and constructive help in the discharge of a task which is vital and essential for the future freedom of India."

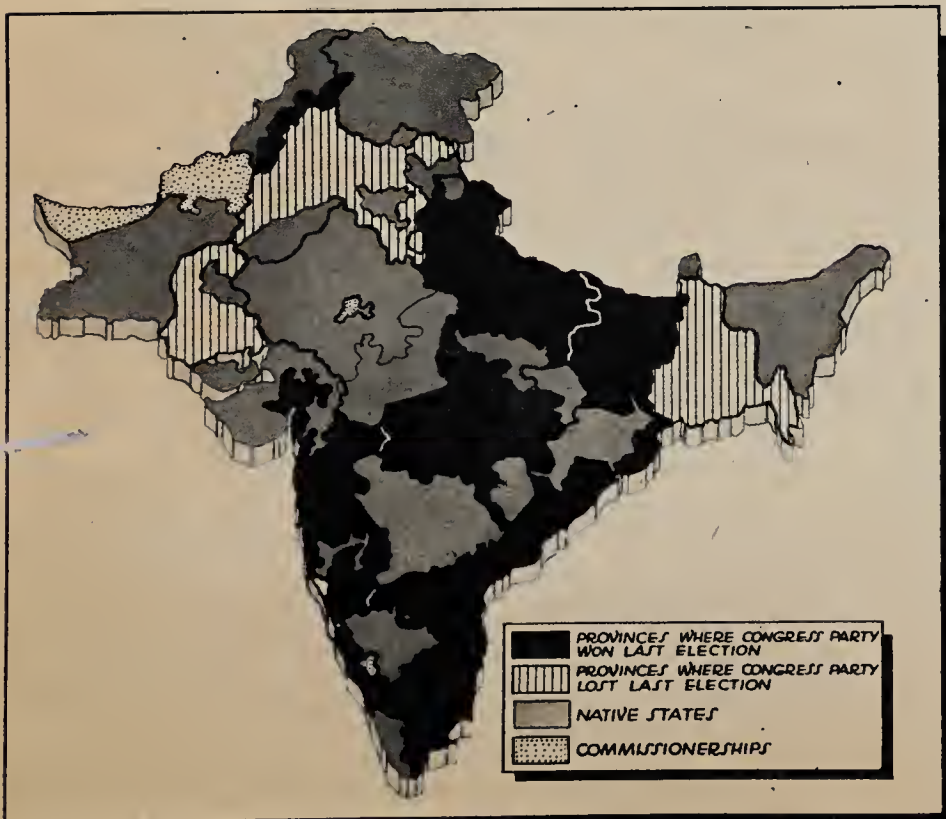
When I speak of compromise I do not refer only or mainly to the agreement between the British Government and the various (Continued on Following Page)



India is divided administratively into British India (under direct British control) and Indian States, some of which possess a measure of internal independence.



India is divided by religion into many groups.



India is divided politically; the franchise in British India is held by 36,000,000.



Cripps explains the complexity of India's problem in terms of the diversity of the Indian people.

(Continued from preceding page)
 Indian parties, but to accommodation among the Indians themselves.

There are in British India today—apart altogether from the Indian States which contain 93,000,000 people—millions of inhabitants who are divided among the following more important sections of opinion:

The *Congress Party*, which is predominantly Hindu, though with some Moslem members, and which is controlled by high castes and the Brahmin class.

The *Hindu Mahasabha*, which is a purely Hindu organization strongly anti-Moslem in its outlook.

The above two parties represent broadly the Hindu population of British India of about 140,000,000 but do not represent the depressed classes or the *Untouchables*, consisting of some 40,000,000 Hindus who are opposed to political domination by the higher castes and so to the Congress Party.

The *Moslem League*, which upon any communal or religious issue speaks for a great majority of the Moslem population of 90,000,000 or more.

The *Sikhs*, a race of some 6,000,000 with a religion of their own but more allied to the Hindus than to the Moslems.

The *Indian Christians*, some 6,000,000. And a number of other minorities such as the Parsees, and Anglo-Indians as well as organized labor and the trade-union movement.

To understand the Indian situation it must be realized that today the following sections of opinion are not supporting the action of the Congress Party:

The Hindu Mahasabha (its exact following cannot be calculated numerically but it is considerable, especially in some provinces, e. g. Bengal) and the depressed classes (40,000,000), the Moslems (90,000,000), the Sikhs (6,000,000), the Indian Christians (6,000,000), totaling at a conservative estimate 160,000,000 in addition to great numbers of others who have no particular affiliations and to a very considerable block of opinion in the Congress Party itself.

These Indians, who are considerably more than half the total population, do not want Great Britain to walk out of India while the war is on, do not want the chaos Mr. Gandhi had suggested (quite rightly)

that his plan would bring, but they do want to help the United Nations defend India against Japan.

To arrive at any judgment in this matter we must also understand what the government of India is like today, what steps already have been taken to build a bridge to the promised self-government immediately hostilities are over.

There are only 65,000 British civilians, including government servants, in the whole of India, and the British Army in India, based largely near the warlike Northwest Frontier, never exceeded before the war some 50,000 troops. In 1941 the central and more important Indian Civil Service, from which the chief administrative posts are filled, contained 1,200, of whom only 585 were British.

There are some 1,500,000 persons in the employ of the central, provincial or local governments as engineers, doctors, foresters, officers of justice, clerks, typists, messengers, administrators, etc. The superior grades represent some 6,000 of these, of whom less than half are British. With this very small body of British, Great Britain has helped to administer the affairs of a subcontinent populated by 389,000,000 people of varied races and cultures.

Steadily over a period of years the Indian people have been taking over powers of government, not only in administrative services such as those described but in actual political direction of all India and the provinces of British India. Since 1937 the franchise in British India has risen from a few millions to some 36,000,000 and powers of provincial governments are comparable to those of a State of the American Union or a province of the Dominion of Canada.

When the war broke out all eleven provinces were governed by Indian Cabinets responsible to elected Legislatures, and in seven of them the Congress Party was in control. Shortly after the war began the Congress Party Working Committee ordered all Congress provincial governments to resign, thus making representative government no longer possible in seven provinces and compelling Governors to carry on the administration without Ministerial advice. Four of the provinces of (Continued on Page 26)

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Britain and India

(Continued from Page 4)

India are still governed by Indian ministries and have Indian Cabinets and Premiers. Complete control of internal and provincial affairs remains in the hands of these provincial governments and it is only because the Congress Party so willed it and withdrew from responsibilities of power that control is not now exercised in all the British Indian provinces by Indian ministers and Indian-elected Legislatures.

THE Indian share in the Central Government has, through the expansion and Indianization of the Executive Council, which with the Viceroy constitutes the Central Government of India, steadily increased. Today, of the fifteen members of the Council, there are eleven Indians and four British. It is this government, not the British Cabinet, which determined to resist Mr. Gandhi's threats of mass civil disobedience and ordered the arrest of the Congress Party leaders. That must be clearly understood. Action against Mr. Gandhi and his followers was a decision of the government of India supported fully by, but not proposed or initiated by, the British Government.

These members are drawn from various sections of Indian opinion. M. S. Aney, former member of the Congress in 1933, holds the portfolio of Indians Overseas. N. R. Sarker is manager of the Hindustan Cooperative Insurance Society of Calcutta and was formerly chief whip of the Swaraj (Home Rule) party; he is now member of the Council for the Commerce Department. Sir H. P. Mody, Member for Supply, is past president of the Indian Merchants Chamber and Dr. Ambedkar, Member for the Labor Department, a Doctor of Philosophy and Master of Arts at Columbia University, New York, is acknowledged leader of the depressed classes; Sir C. P. Ramaswami Aiyar, one of the most distinguished Indian liberals, former member of the Madras Legislature Council, is Information Member; Sir Jogendra Singh, Sikh landowner, is Member for Education, Health and Lands.

SIR J. P. SRIVASTAVA, business man and industrial chemist, is Member for Civil Defense. Sir Muhammad Usman, for nine years a member of the Executive Council and for a time Acting Governor of Madras, is Member for Posts and Air. Sir Syed Sultan Ahmed, former Advocate General for Bihar, is Law Member. The Defense Member is a Moslem, Sir Firoz Khan Noon. Sir Ramaswami Mudaliar is Member Without Portfolio.

There are only four British members of the Executive Council. Sir Archibald Wavell, Commander in Chief, is the War Member; Sir Reginald Maxwell, Home Department; Sir Jeremy Raisman, Finance, and Sir Edward Benthall, War Transport.

These fifteen men with the Viceroy are the men who govern so-called British India. They represent Moslems, Sikhs, depressed classes, Indian business men; they represent, too, the great territorial divisions of India. These



When Gandhi marched to the sea in one of his crusades.

men—most of them ardent Nationalists, some of them former prominent members of the Congress Party itself—are not mere mouthpieces of the British Raj. They are today bravely conducting the government of India in what, according to their convictions, are the best interests of India herself.

THIS is not to assert that India as yet is fully self-governing. The British Government still has final word in defense and direction of military operations; and it has also reserved final word on policy that may give rise to conflict between Hindu, Moslem and other communities. These and similar reservations are important, since they constitute protection for minorities. The last word, if it has to be uttered, rests with the Viceroy and the British Cabinet.

But in practice very rarely does such intervention take place. In fiscal questions there has been no intervention since 1921. The All-India Government has had and has exercised full control over taxation, tariffs and trade.

It may be added that two In-

dians are now on their way to take their place in the British War Cabinet, in which they will have full voice on all questions relating to the war and have exactly the same status as representatives of the Australian Government.

That these final aspects of subordination, few as they are, should be removed and that India should have self-government as free as that of Canada or the United States is the policy of the government and people of Britain; simple and precise procedure for its establishment when fighting ceases was defined in proposals and the obstacle to its immediate achievement was the war itself. What prevented the immediate setting up of an executive fully representative of all the great interests and parties was the influence of Mr. Gandhi upon the Congress Party. They were offered full participation but they refused.

For the British to "walk out" of India today would mean that India would be left without any Constitution or any government. There would be no election law, no constituencies, no elected As-

A BALLADE TO THE WEATHER MAN

Captain Ellsberg recorded the Eritrean heat at 149 degrees at the center of the dock and 163 degrees on the steel plates where the men were working.
—The New York Times.

In rivulets the perspiration flows;

My trousers cling like blotters to my knees;

The sun withholds all mercy, and there blows

No slightest simulacrum of a breeze.

This gin-and- tonic somehow fails to ease

The parchments of my throat. My lungs are leather.

And yet, although this dryness makes me wheeze,

I don't think I'll complain about the weather.

In submarines which dangerously nose

Through unfamiliar Oriental seas

The air must feel like varnish from a hose

And smell, I fear, like liquefying cheese.

They do not say, these men, what fancies tease

Their sweltering solitude, down there together;

But—well, reclining here beneath the trees,

I don't think I'll complain about the weather.

Rose Jordan's fiancé—I don't suppose

You know the boy? He used to live on skis—

He's in the Tank Corps now, and wrote to Rose,

"I wouldn't swap this job for fifty G's."

Though cooped up in a hundred-ten degrees,

He scorns to bolt his incandescent tether;

And when I contemplate such lads as these,

I don't think I'll complain about the weather.

Envoi

A little wind, I don't deny, would please;

A shower, perhaps, to cool the arid heather.

But, Weather Man, whatever your decrees,

I don't think I'll complain about the weather!

ARTHUR KRAMER.

sembly, no civil service administration, no courts of justice, no revenue, no police; indeed, it would be the ideal of a true anarchist and an irresistible temptation to Japan.

It would endanger the life and safety of every European, American and Chinese soldier and civilian and would create a wide breach in the United Nations front.

This is not speculation; it is a simple fact and it is because of this simple fact that some period of transition under the present Constitution is essential before a new Constitution—yet to be devised by agreement among the Indian peoples—can come into operation.

I FULLY realize and sympathize with the desire of the Indian people for self-government, but they won't obtain it by admitting the Japanese or any other Axis power. The war must first be won by the United Nations and I believe that the majority of the Indian people know and realize the truth of that fact.

Mr. Gandhi, who doesn't believe in war or violence, who thinks the Japanese can be defeated by passive resistance, is determined to do his utmost to enforce his beliefs and has chosen the moment which is most difficult for the United Nations to make his attempt.

I am sorry that he should have done so, as it will make harder and not easier the task of creating that fully self-governing India we and the Congress Party alike desire to bring into being. It will make no difference to our promise but it will embitter feelings between different sections of Indian opinion and so make agreement upon a new Constitution more difficult. He has, unwittingly perhaps, but nevertheless damaging to an extent, given opportunity for violence and lawlessness which has most unfortunately led in a few instances to bloodshed and suffering.

IT was the duty of the government of India—largely consisting of Indians—to deal with the difficult situation which he created and there is no other path open to them but to accept the challenge he flung down and take every step possible to minimize the resulting dangers to India. To this end they have detained Mr. Gandhi and other leaders of the Congress Party and as long as the threat of civil disobedience persists steps must be taken to curtail its adverse effects.

Bitterness and recrimination on either side or among different sections of Indian opinion will provide no solution and will not hasten self-government.

While the British Government gives their fullest support to the government of India in the action they have taken, they do it without rancor and with no desire to embitter feeling. They have given their backing to the Viceroy and his Executive Council because law and order are India's first essential for the successful defense of India and for the attack upon the Japanese which later must be launched from the India base of the Allied nations.

Communique From Salt Harbor

(Continued from Page 14)

occupied by a sergeant and a small squad of men who patrol a sector of the shore line and show particular interest in any persons who come ashore from small boats. Sometimes these observation posts are lonely and bleak; but over at Lambert Beach, where bungalows are closer than houses in a Queens suburb, a sergeant and eight men find it hard to carry on a soldier's life in the front yard of two Summer cottagers.

Chief of Police Quinlan thinks something should be done about the Coast Guard sentries at the town landing. Says a patrol should be posted to keep the girls away from the sentries. Yacht club race crews are a mixture of gray-heads and grammar school kids. Federal license numbers on motor craft are painted large on the bows, like numbers on pre-war destroyers. Occasional destroyers off Salt Harbor have numbers on their bows in size proportionate to license numbers on pre-war motor craft.

BUSY days, these, for Salt Harbor's two taxis. No calls under 50 cents. Woman in the big house near Whale Cove telephoned one afternoon that two foreigners in a boat were having target practice with rifles. One of Salt Harbor's four police, escorted by two soldiers armed with rifles and 100 rounds of ammunition, rushed to the scene and soon had things under control. Ed Hunt's two boys were in a skiff, firing a BB-gun at lobster pot buoys.

Every fortnight or so, Salt Harbor's fire siren yelps eight blasts, signal for an Army alert, and trucks and jeeps appear from

nowhere and go somewhere with armed men. This exercise is such a regular thing that folks no longer talk or speculate about it. Not even Polly Claxon, otherwise known as "the town cric," and sometimes as "the rocking-chair journal."

Until this Summer Miz' Claxon used to set on her front porch and hand out wholesale and retail the lowdown on town and Summer people. But this season she's taken up military and naval strategy. At the rate she's going, she'll have half the nation's merchant marine and twice the Axis submarine tonnage sunk by Labor Day in waters off Salt Harbor.

Ethelbert Rollingwood has an explanation for this and similar phenomena. Dr. Rollingwood is Professor of Political Science at Megopolis University and comes every year to Salt Harbor with paint box and canvas to take artistic liberties with the landscape. "In a given locality," he says, "where there is an enforced absence of factual data, all occurrences are evaluated by imaginative processes."

He may be right. Last Friday Salt Harbor was shaken by some thunderous blasts. People living out Goose Point way, which commands a wide view of the ocean, saw boats on the horizon, going every which way. Then came more window rattling and more scooting about on the horizon.

By next forenoon, after visits to the postoffice, the cash-and-carry, the news stands, the bus station and the Buttered Muffin Tea Shop, a clear picture of the action emerged. Enemy submarines had driven a convoy inshore. One ship was torpedoed, patrol vessels dropped depth

charges "right where the submarines had been." A bombing plane or two figured in the affair, the sea was covered for several miles with oil slick and wreckage and all coast patrols had been ordered to watch for bodies washed ashore.

THEN Ed Sorenson came ashore and dissolved the whole incident with coarse laughter and crude fact. "Depth bombs, nuthin'!" he said. "That was big guns target shooting across the bay at the navy yard. I was right off there and I seen the flashes. Big new 20-inch guns they jest set up."

Ed may have magnified his artillery calibers, but there was no questioning his word, which is as good as the bonds he buys at the postoffice window. But he hadn't explained the convoy. Again Ed exposed his larynx and made sounds of rough enjoyment. "Convoy!" he repeated. "They was mack'el vessels off there, an' they'd jest sighted some schools uv fish."

Again there was no doubting Ed Sorenson—"Captain" Ed Sorenson he was Summers before this. ("Motor Boat for Hire. Parties Accommodated. Fishing Trips a Specialty.") But now that fish prices have gone up and the government has taken over larger vessels carrying crews of eight and ten, the small boatmen are having their innings and are making more money than they ever saw outside a bank window. Last June Ed and the man with him made \$1,000. "I was lucky," Ed says, and wonders whether he'll be classified as a "necessary man."

There's still some doubt as to what constitutes defense work,

but not in the mind of "Two Nail" Willie Stetson, who got his name because of a habit of using two instead of three nails to a shingle. Two Nail got a priority rating because he was building an addition to the codliver oil wharf. Now he's the most patriotic man in Salt Harbor. First day he started work at the wharf he made his force stand at attention while he played the National Anthem on a portable record player.

Miz' Per-kins, who runs the Ezra Grey Guest House, isn't feeling the pinch of war much. She has a full house week-ends and some families that used to stop overnight on motor tours are now down for two weeks or a month. Just outside the house, in a blueberry patch, are two sandbag gun emplacements which were put up last Winter. "Children jest love it," Miz' Per-kins announces.

AND so do what Summer folk there are left. They used to come to Salt Harbor for announced rests; then had to go home to rest from Salt Harbor. They're getting rest now. Long evening parties are no more—either have to sit outside and be chewed up by mosquitos, which are unusually ferocious this year, or sit indoors with shades drawn and no fresh air. The solution has been 6 o'clock suppers and picnics and home before dark. Most people now go to bed with the robins and get up with them. It's a healthy, quiet life.

15,000,000 Victory Gardens

(Continued from Page 15)

have existed before; poor things, perhaps, but mine own. Give a look at those squash and cabbages."

He adds—for gardening makes people philosophical: "I suppose any man who has any kind of job at any kind of work is helping to create something; but he doesn't always have the satisfaction of knowing it. You can have all you want of it in a garden for a half-hour of labor daily invested. Odd, isn't it? You make a war garden to be doing a little something extra for your country, and first thing you know you're getting rewards out of it that you didn't look for. It has cured my war jitters, for one thing."

"Yes," says Jane, "and there was a back-yard spader out West some place last month—I read it in the paper—who dug up a tin can with \$1,160 in it."

HOSTS of Americans like the Novices have been at it for the first time in their lives. They all declare, so it must be true, that their vegetables, fresh from the garden and wet with the morning dew, are more toothsome and pack more vitamins than the finest green produce that can be bought in the stores. And the bonuses they get for their toil

don't end there. The pride of learning is one of them.

When Joe and Jane, last March, bought a wheel hoe, a scuffle hoe, an ordinary hoe, a garden fork, a trowel, a hand weeder, a ball of twine, a wheelbarrow, a sack of lime, a bag of Boostgrow and four dollars' worth of seeds and seedlings, they supposed that they knew all that was necessary to know about dooryard farming. Weren't they direct descendants of Adam, both of them?

They know better now. They have done a lot of learning since March. About entomology, for instance; about flea beetles that chew holes in tender leaves; about stem borers and cutworms and cabbage worms and corn ear worms and plant lice and onion maggots and squash bugs, just to mention one of the hard courses they have had to take. And it hasn't hurt them at bit.

As the Summer deepened and mosquitos multiplied and the wheel hoe grew heavy to push, the Novices confessed to moments of war-garden weariness; but those moments soon passed. "We have discovered a new outdoor sport," they told their interviewer last Saturday. "We intend to make a garden next year and for a good many years after that, war or no war."

From the point of view of this

nation, the Department of Agriculture sees victory gardens not only contributing to the food supply but also teaching people the value of vegetables in a diet.

"Perhaps the most important thing the victory gardens have accomplished," says a county extension agent, "is to get up steam for next year, when they may actually be needed. This year's gardening is only a dress rehearsal for the real thing. Next year the farm-labor shortage will be greater. Next year there will be more difficulty in transporting ample fresh food to markets; freight trains will be busier hauling munitions, fewer farm trucks will be able to take the road, and there will be fewer hands for the packaging of foods. The home gardeners and the home canners, after this Summer's experience, will be in training and ready for whatever 1943 may bring."

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FORMAN CHRISTIAN COLLEGE, LAHORE,
PUNJAB, INDIA

AUGUST 10TH, 1943.

DEAR FRIENDS AT HOME,

It is time to write a report on the first year of our new life in Lahore at the old College—which we left fourteen years ago to go down to our sister institution in Allahabad.

It is the same old college, but like a butterfly it has burst its chrysalis and come out big and beautiful on a great suburban campus. While we were away in another province they have been busy securing land, designing new grounds and buildings, selling the old site, building and moving, with the unbelievably complicated legal and financial problems connected with all these operations. Some of you might like to see the descriptive publications which give a full picture of all this process and the result!

At the head of the College during most of this period had been the great Indian Christian leader and educationist, Dr. S. K. Datta. He lived to see the fruit of his planning and to see many of his ideas take concrete shape, but on the very eve of retirement, after living two years at the new College, he died suddenly last June, a few weeks before the close of the session. Our own duties and responsibilities as Principal started from that day, instead of in September, as planned.

Others who shared in the risks and labours of this great project are still with us: Dr. Edmund Lucas, Vice Principal, who first secured the land; Professor Carter Speers who has been throughout most responsible as designer, builder and promoter; Rev. H. A. Whitlock, the Bursar, who has borne heavy financial and legal burdens; Kanwar Sir Dalip Singh, Judge of the High Court, Member of our Board and Chairman of the Building Committee; and other Professors and Christian Graduate Directors who have given endless help in the Building Committee. Now we have one of the finest College campuses in all India, with six main College buildings, six dormitories, numerous residences, hospital, post office, shops, etc.—with spacious playing-fields and lawns and gardens, served by a complete self-contained water and sewage system, and with electric light and power throughout. After his recent visit the Governor of the Punjab wrote in a personal note to us:

“I have nowhere in India seen an educational institution that approaches the standard you have set up.”

The building of the College has been financed almost entirely from the sale of the old College property. Cramped and unsuitable as it was for college purposes, its location in the business centre of the great city of Lahore brought sufficiently high returns to have completely covered the cost of the new College, had it not been for the unpredictable rise in prices due to the war. We have had to re-sell a large section of our new area in order to finish the essential buildings. The main building and tower, the chapel, the permanent Assembly Hall, the Student Union and a dozen or more residences have yet to be financed and built. For the present a block of class-rooms is used for the offices, the Staff Room in special Sunday dress provides a temporary chapel, a thatched temporary hall takes care of large student assemblies,—and all regular College work goes on without interruptions. Six hundred students are in residence in the six new dormitories. The rest and many teachers come by bus or cycle.

About eighty graduate students are still in residence on the old site, in Ewing Hall,—the one building retained there,—as our Post Graduate Department, with Dr. and Mrs. Lucas in resident charge. These students have easy access to the Government University for special classes.

Already this bold pioneering has enhanced the reputation of the College built up through a period of 55 years by Forman and Ewing and their famous colleagues. Punjab people have recognised this as the place of all places to send their sons,—hundreds have to be turned away.

We are in a position to select a very high quality of applicants for admission. One of our great needs is a scholarship fund for poor Christian students.

Our guest book has collected some distinguished autographs this year. President Roosevelt's Personal Representative Mr. William Phillips paid us a visit, and met our Staff and students, after luncheon at our house. The Chinese Educational and Cultural Mission to India brought a group of delightful guests most of whom had shared common experiences with us in American colleges and universities. They also met many of our faculty at tea with us. The Governor, Sir Bertrand Glancy, Lady Glancy, and other high officials, have honoured us with enthusiastic visits. Hundreds of prominent citizens and graduates and pupils of the College have attended our celebrations and ceremonies, both at our Inauguration (November 8th) and on "Founder's Day" (March 3rd), or "Commencement Day," when the new College was formally dedicated.

Meanwhile, the work of a great Christian College goes on. The faculty of seventy is a truly international and interracial group. One thousand students come from every part of this great province of 50 millions and in fact from all over India. In addition two hundred young Indian Officer Cadets are having their preliminary military training in the College at the "Datta Officers' Training School". Science classes are overflowing. Valuable research projects are under way, perhaps most notably in the Department of Technical Chemistry which is supplying an increasing stream of young chemists for the new industries of India. Seventeen daily Bible classes carry all our students, Hindu, Mohammadan and Christian, through the courses in doctrinal and applied Christianity. A score of societies and various athletic clubs, and the organised life in dormitories and commons afford constant contact between students and teachers. As heretofore, a good number of girl students give evidence of the breaking down of old Indian taboos. The many families living together on the campus are experimenting in Community Life. Two worshipping congregations are developing regular English and Hindustani services and Church life, and are ready to move into the College Chapel as soon as it can be provided. Incidentally we must have a Hammond Organ in the chapel! Our church and community projects include a nursery and welfare centre, a primary school, and a co-operative society. The total population of the campus is about 1,800, of whom 1,200 are in constant residence. It is really a good sized town in itself!

And here converge all the great issues of modern Indian life. All the races and caste groups and religious communities; the various shades of political opinion; the problems of comparative wealth and poverty; the presence of competing cultures; ancient dogmas grappling with modern sophistication and skepticism; village conservatism *versus* new freedom; national sentiment in an atmosphere of international living;—and under the play of ideas from all the world.

What a stage for a Christian College! Who is able to meet this magnificent challenge? God grant that our Master himself may be incarnate in us who are His servants here in Forman Christian College!

Many of our friends have been receiving our letters heretofore from Allahabad Christian College. Part of our hearts and loyalty are still there. Dr. Higginbottom and Dr. Hazlett will still be writing you from that great place, especially if you wish to continue to be on their mailing list. But we are now "Punjabis" again, and send you our greetings from our new home, with promise of more personal items of interest the next time, now that you have our new setting!

Yours very sincerely,

P. Herbert & Mary Compton Rice.

IN JUSTICE TO INDIA

One of the undeniable achievements of the present Congress was the repeal last year of the Chinese Exclusion Acts and the modification of other statutes prohibiting the immigration of Chinese and their admission to citizenship. The long heroism of the Chinese people, our comrades in war, prompted this retraction. The annual quota of Chinese immigrants is but 105. The Chinese don't deny our right to restrict immigration. They resented the stigma that marked all of them, a people of ancient civilization, as undesirable and inadmissible. They were gratified by its removal.

Another ancient people, the people of India, is still subject to our taboo. Indian soldiers, mighty good soldiers too, have fought for us in Burma and North Africa. They are fighting for us now in Italy. In land operations against the Japanese in southeastern Asia their aid will be of great value. Are the Indians not entitled to ask, as they are asking, no longer to be excluded from entry into the United States and from American citizenship? They seek this enlargement of right as a token. Their yearly quota of immigrants would be about seventy-five.

The removal of a mark justly offensive to their pride and self-respect will be not merely testimony of our gratitude for their armed aid but a matter of justice and equality of treatment. We have lifted the bars for the Chinese. We can afford to do the same for the Indians. We can't afford to do otherwise.

LOS ANGELES TIMES
March 21, 1944

There is a bill pending in Congress which would extend to natives of India the same concession of quota immigration and of naturalization recently extended to China. It seems worthy of adoption, for much the same reason as in the case of the Chinese—it would remove a discrimination against a people who are fighting hard side by side with American soldiers.

While India's part in the war so far does not compare with China's, Indian troops have already served gallantly in many sectors. In North Africa and in the recent fighting in Italy they have particularly distinguished themselves; in the coming campaigns in Burma and Malaysia they will be called on for heavy sacrifices. Removal of discrimination against them may well boost Indian morale.

There is no danger of a flood of Indian migration here, since the quota would admit but 75 Indian natives a year. The permission thus would mean little in terms of immigration and much as a graceful gesture of fraternity.

Unfinished Business

The Council of State, upper chamber of the Government of India, has passed and submitted to the Secretary for External Affairs a resolution urging that steps be taken to obtain the right of American citizenship for Indian Nationals living in the United States.

Soon after the enactment of the bill to repeal the Chinese Exclusion Act last December, several proposals for equal treatment of East Indians were introduced in the House. These proposals were turned over to the immigration and Naturalization Committee which has not even asked for the factual reports usually requested in such cases in preparation for open hearings. The bills are still in committee.

What is proposed is simply the enactment of legislation extending to East Indians the same treatment granted to Chinese by the repeal of the Chinese Exclusion Act—the right of entry into this country under the established quota system and the right of application for citizenship on the same basis as other foreign-born residents. The total of East Indians now in the United States is estimated at about 2,500. The number that would be admitted annually under the quota system is not more than 75.

The same reasoning which led to the repeal of the Chinese Exclusion Act is applicable here. The resolution of the Indian upper house serves as a reminder to our Congress that on the subject of citizenship for Oriental peoples, it still has some business to do.

KANSAS CITY STAR
March 11, 1944

A Gesture to India.

Congress recently, with national approval, removed the restrictions which prevented Chinese from entering the United States except as temporary visitors, and from being eligible to citizenship. Only a handful of Chinese, 105, were involved. But the act was accepted as a gesture of good will and one calculated to remove a chronic source of irritation.

Now news comes from India that a feeling of resentment is growing because some similar gesture is not made to the people of India who remain under the old taboo. Indian troops have fought against our common enemies in Burma and North Africa. They are fighting beside American troops in Italy. There would seem to be no reason why we should not apply the quota principle to the Indians as well as to the Chinese. Only about seventy Indians would be permitted to enter every year under the quota. To make such a gesture would seem a warranted recognition of the part of the people of India in this war.

Why Not Equal Status For The People Of India?

Back in December the bill to repeal the Chinese Exclusion Acts became law. Subject to quota restrictions, the Chinese now have the right of entry into the United States; and persons of Chinese origin may be admitted to citizenship.

The repeal of these restrictions on the citizens of one of the United Nations removed a piece of discrimination that had been a source of chronic irritation and was most certainly in conflict with the lofty declarations of the Atlantic Charter. But this repeal only serves to emphasize the continued existence of another restriction of similar character.

This is the restriction on the nationals of India, to which the full force of the Immigration Act of 1924 and the Nationality Act of 1940 still applies. Indians are denied entry into the United States, except as tourists, students, and so on; and persons of Indian origin may not be admitted to citizenship.

Now that the discriminations against the Chinese have been removed, it is difficult to find any reason for discriminating against the nationals of India. Their contributions to the war, in money, in materials and in fighting men, have been substantial. Indians fought the Japanese in Burma, the Germans and Italians in Africa. Indian contingents are now fighting the Germans in Italy, alongside American troops. And the rebirth of nationalist sentiment among the people of India makes the continued existence of these discriminations a rich source of grievance and suspicion of our motives. If the motives which led to the repeal of our discriminations against the Chinese are sound, then the same motives apply in the case of India.

To repeal these exclusions would not, of course, mean special status for the Indians. Quotas would apply to them, as to all other countries (and the Indian quota would allow the entry of about seventy Indians a year). But simple justice suggests that the least we do is to grant them the same status as the Chinese. Until this is done, the professions of scorn so often encountered in the United States in connection with the British treatment of India will sound very hollow.

INDIA LEAGUE OF AMERICA

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NEW YORK 17, N. Y.

C. HERBERT RICE
MARY COMPTON RICE

FORMAN CHRISTIAN COLLEGE
LAHORE, INDIA

FURLOUGH ADDRESS:
816 COLLEGE AVENUE
WOOSTER, OHIO

June 7, 1944

Dear Friends:

This is to announce that we are at home! We doubt whether you can have received our last general letter posted in Lahore shortly before we sailed. In it we said that we were coming on furlough as soon as we could get passage.

Soon after we wrote we were offered passage and advised to take it or perhaps not get another chance for weeks or months to come. So we hurried our final preparations for departure, had a grand send-off from the College, and here we are! After a little more lapse of time we can say more about the trip on an American Army Transport. At all events we have arrived after forty-three days at sea and a fairly smooth passage with no untoward incidents, in crowded cabins, rubbing shoulders with an interesting variety of service men and women and civilians of more than a dozen nationalities. We are now inured to cold salt-water baths, to sitting on our inseparable life-belts instead of deck chairs, to solid army food, and rigid discipline. It was good to see the Southern Cross in unfamiliar skies.

We have come directly to Wooster after a day or so in Boston and New York and are at home with Mother Compton. It is so thrilling to get home just when Spring is well under way! We really have no Spring in the India climate. It is good for us too to learn what the war is like at this end and to go through it with you for a while. While at sea we kept conjecturing whether our route and speed would get us home in time for the General Assembly.

When allowed on shore we learned that there was still time to get out to Chicago for a good part of the sessions, so after a big day at home Mary was left with her happy mother and C.H. continued westward for four good days in the stimulating atmosphere of the Assembly where many old friendships and acquaintances were renewed.

It has been a great joy to hear from many of our good friends during recent months. There must be other Christmas letters for us arriving in Lahore since we came away. We hope that some at least of our letters have reached you. In spite of the difficulties of travel we are greatly looking forward to seeing all of you during our furlough year, whenever it is possible for our ways to cross.

We hope you won't mind this kind of a letter of greeting until we have opportunity to write more personally, and we shall hope to hear from you soon too. Meanwhile all good wishes from us both.

Yours ever sincerely,

Baghdad, Easter Sunday, 1945

My dear friends,

I want to wish you all a very blessed and joyous Easter! Though separated by thousands of miles we are one in the Risen and Living Lord, and I thank God for the wonderful fellowship which we have in Him. May He fill your lives with his resurrection power today!

Four weeks ago yesterday I sailed from New York on a Liberty ship in company with three other missionaries who were going to Egypt, Syria, and Ethiopia. We had a very good voyage across the Atlantic and the Mediterranean, with excellent food, and fine Christian fellowship, and plenty of time to read and rest. Our convey was well protected during the first part of the journey and we met with no difficulties. After passing Gibraltar we did not have so much company, but passed in sight of many places made famous by the war. I wish you all could have enjoyed the lovely weather we had for a few days in the Mediterranean, with calm seas and cloudless blue sky. But for the most part the weather was cold and rainy and we stayed inside and read books. The captain asked us to conduct services each Sunday on deck and every night we missionaries had a prayer meeting in our cabin when we remembered our friends at home and our various fields of service. I had with me a very fine projector and lovely pictures given me by my supporting church, and on a number of evenings I showed pictures of interesting places in America and other lands, and also religious pictures to the seamen and the members of the gun crew. These "shows" were greatly appreciated.

We landed six days ago in Egypt, and since then I have been moving fast. I took the night train from Egypt to Palestine, crossed the Suez canal in a ferry in beautiful moonlight, and rode in a car full of Arabs across the desert wastes. As day began to dawn we entered Palestine and the sun rose over the mountains of Judaea. The Arabs all got off and the train soon filled with Jews going off for their passover holidays. We passed through Gaza and Lydda and other places famous in Bible history, and saw large groves of orange and lemon trees laden with fruit, and fields covered with wild flowers. About noon the train stopped at Haifa at the foot of Mt. Carmel. I was soon climbing this steep hill and enjoying the marvelous view of the sea from its summit. As I sat on a stone wall eating my lunch I thought of Elijah and his conflict with the priests of Baal which took place on that very hill top!

Next day I went by a narrow-gauge train from Haifa across Galilee, passing near Nazareth, to the Jordan River, and then northward by the Sea of Galilee and thence to Damascus. It was so wonderful to cross the very roads once trodden by the feet of our Lord and to see the hills and valleys that he had looked upon! And the flowers -- I had never seen such flowers in my life. Galilee and the Jordan Valley were covered with yellow daisies and red poppies and scores of other varieties of wildflowers. How Jesus must have loved these glorious hill-sides!

In Damascus I got on the famous Nairn Bus which crosses the

desert to Baghdad, a distance of some 500 miles, and in twenty hours I was here by the Tigris River. To my surprise I found that the man seated just ahead of me in the bus was the Afghan Ambassador to Turkey who was returning with his family to Afghanistan. Missionaries are not permitted to enter that land, but there is nothing to prevent a missionary from trying to win to Christ an Afghan if he finds him outside his country -- so I made friends with the Ambassador and when he got off the bus yesterday he had a Persian New Testament in his hand.

There were 200 American soldiers in Baghdad today! They were returning to Iran from a vacation in Palestine, and as I walked to church this morning I collected four of them and took them with me. The church was filled with soldiers, most of whom were British but I was glad to see a good group of Americans there too. Three of them came back with me to the Y.M.C.A. for dinner, and I was glad I could be with some boys from home on Easter. How they are longing to get home! Tonight I spoke in a small meeting in the lounge of the Y.M.C.A. and afterward when almost everybody had left I saw a British soldier still sitting in his place. I had the feeling he wanted to talk to me and I spoke to him and sat down by him. He told me he had once been in the Salvation Army, but had drifted away, had been out here in the desert for years and had done everything he should not have done. I took him to my room and asked him if he didn't want to return to his Father. He didn't answer for awhile and then said "Pray for me," and bowed his head. We both prayed and he "arose and came to his Father." I am so thankful that on this Easter Day I was used of God to bring this boy Home.

I am so thankful for the fine furlough I had in America, with the wonderful privilege of being with my family, and of visiting many churches and a number of seminaries. I am deeply grateful to all those friends who helped to make my visit in America such a happy one and I only regret that it was not possible for me to see all of you. Now I am about to enter Iran, and in a few days I hope to be at my work again. What the future had in store for Iran only God knows. At present the northern part of the country is occupied by Russian armies and British and American armies are still in the South. Russia is interested in the oil in northern Iran, and many people think she will remain in control there. Already there is a strong party in Iran called "The Masses" which favors Russia. If Russian influence is dominant, what will the future of missionary work be? We shall have to see. Meanwhile we will need wisdom and courage to meet the new situation in which the Christian mission now finds itself. In addition to the political difficulties the problem of poverty and excessively high prices seems to be as great as ever.

As I told many of you, our Mission is in desperate need of reinforcements. We need doctors and evangelists and nurses at once. While in America I tried to find recruits, but met with little success. This is going to be a difficult year for us in Iran and I beg you to pray for us and pray that God will send us a band of new missionaries, without whom the Mission cannot continue its work!

For a number of years my letters to my friends were sent out

by Miss Woodward in the Board of Foreign Missions. Now one of the Sunday School classes in my supporting Church, which is the Calvin Church in Philadelphia, has very generously volunteered to render this service, and this letter is being sent to you by the TJXIS Class of which Miss Mary McFalls is the teacher. May I ask you to inform Miss McFalls of any change in your address? Her address is 1209 S. 58th Street, Philadelphia 43, Pa.

For the present you can send first class mail to me at the following address:--

Rev. W. M. Miller
American Civilian
American Missions
A.P.O. 523 c/o Postmaster
New York, N.Y.

Faithfully yours,

William McElwee Miller

William McElwee Miller

MISSIONARY LEAFLET No. 6.

Medical Mission Work

IN

INDIA.

PERSONAL EXPERIENCES

BY

W. J. WANLESS, M. D.

MIRAJ, INDIA

Price, ten cents each: \$1.00 per dozen: \$7.50
per 100, postpaid.

W. B. JACOBS,
132 LA SALLE ST., CHICAGO, ILL.

MEDICAL MISSION WORK IN INDIA.

PERSONAL EXPERIENCES BY

W. J. WANLESS, M. D., MIRAJ.

The Object of this Pamphlet.

“And the Lord said unto Moses, write this for a memorial in a book and rehearse it in the ears of Joshua,” Ex. 17: 14. The object of this command was plainly to strengthen the heart of God’s people Israel, and to encourage the heart of God’s servant Joshua. It was to be written for the encouragement of future generations, and rehearsed for the stimulation of holy activity in the then sojourning children of the promise. God is to-day making war with the Amalekites in India, while the church at home is by prayer staying up the hands of her representatives on the field of action. The missionary’s hand is often heavy, but he blesses God for the staying-up power of the faithful and persistent props of God’s praying children at home. It has been my privilege to belong to the little missionary army in India, and now for the encouragement of the helping Aaron and Hur in the home land and the glory of our Blessed Leader, I am led to write what I have already been privileged to rehearse in the ears of some of God’s people since coming home on furlough, in order that, if possible, their hearts may be encouraged by the recited victories, which God through their efforts is winning, as “He makes war with Amalek from generation to generation” in that still dark land.

Missionary Obstacles.

Before referring to personal experiences illustrating the influence and value of the medical mission work—the work in which I have been privileged to engage during the past five and a half years in Western India—I would like to refer briefly to

the chief obstacles which confront the missionaries of the cross in India, in their effort to make known Jesus as the only Saviour of men, especially since it is in overcoming these barriers to the spread of Christian truth that the medical mission is being abundantly blessed of God.

Practical Hinduism.

In Hinduism and its practice are included these chief obstacles. A religion should be judged by its fruits, rather than by its doctrines or philosophy. I want to say to begin with that Hinduism—Mohammedanism, too—as *practiced* and *seen* in India are not the Hinduism and Mohammedanism proclaimed and heard at the World's Congress of Religions. During these years in India I have had abundant opportunity to study the people in their every day life and religion. I have gone into hundreds of their homes, and have come into personal contact with them in almost numberless ways, not only as a physician but as a citizen, a friend, and laborer for and with them. Hinduism, as I have *seen* it in practice, consists largely of three things: I. The worship of idols of which there are three hundred and thirty millions in India. II. The keeping of festivals or feast days. III. Adherence to caste dictates and caste rules.

Idolatry and its Practice.

I. With reference to the worship of idols, it has been said that the Hindu does not worship the idol, but God in it. This is the argument only of the educated Hindu, when accused of idolatry (even now thousands of these very people try to apologize for their idols), but 90% of the people have no such idea. They worship and fear the piece of wood and stone they call their god, and having consecrated it, would not allow a Christian to lay hands on it, much less break it. Almost every implement that is a means of personal or pecuniary gain is an object of worship. Thus the carpenter and mason worship their tools, the cartman his cart and bullocks, the children at school their books and slates, and so on, in addition to the worship of numberless other inanimate objects and animals. Images are found in every

Hindu home and in the court-yard of almost every Hindu dwelling. I know of a village with 1,300 inhabitants in which are over 100 public shrines.

Temples the Hot-beds of Vice.

Idolatry is the mainstay of the temples, and coupled with temple idolatry is licentiousness of the foulest kind. It is bad enough when a daughter goes astray of herself, but when in obedience to the teachings of the Hindu scriptures as taught and inculcated by the temple priests, the mother consecrates her child to temple harlotry from her birth, you have an example of the *fruits* of Hinduism. Listen to this. It is an extract from the "Hindu," a leading anglo-vernacular paper in India, and concerning the priestly teachers of Hinduism, it says: "Profoundly ignorant, as a class, and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst, from the wretched dancing girl, who insults the Deity by her existence, to the pining child-widow, every hair of whose head shall stand up against us who tolerate it in the Day of Judgment. And of such a priestly class our women are the ignorant tools and helpless dupes."

The Effects of a Degraded Priesthood.

No wonder the people revel in vice and invariably consider it perfectly proper to lie, bear false witness, or commit almost any sin and consider it justifiable in order to escape personal loss or punishment. No wonder a devout man worships idols all morning with one hand—so to put it—and the rest of the day takes bribes and defrauds with the other. No wonder the object of all religious devotion, so called, is personal gain, little caring who is the loser thereby. An educated Brahmin once came to me, and when asking me to give him a receipt for money which I never received, in order to secure the amount to be falsely stated in the receipt, and on hearing my refusal to comply with his request, said: "Doesn't the Bible say that it is right to lie in order to help a man out of the mud? Our Scripture does."

Verily the worship serves the creature more than the Creator.

Obscene Festivals Approved by Hindu Sacred Books.

II. Now concerning their festivals, they are too numerous to mention here; they are invariably associated with idolatrous practices, and frequently with the rankest vice and open shame. On one of these feast days the gods are supposed to be asleep, and worshipers' passions are therefore without restraint, hence any and every sin is perfectly proper. Speaking of this festival, one of their most modern sacred scriptures, the Dharm Sindhu, quotes approvingly from the Jotir nibandh which says: "Of the fifteen days from the fifth day of the bright half of the moon, to the fifth day of the dark half, ten are infinitely meritorious. During these days wood and cow-dung cakes should be stolen and kindled either in or outside the village with fire stolen from the house of a low caste man. The king having bathed and purified himself, should give gifts and light the Holi fire. In the same way the people should spend the night in pleasures, singing and dancing. Pronouncing obscene words, they should walk around the fire. By these obscene words, the sinful goddess, Dhundha, will be satisfied." In one place I know of, they dance around a temple for hours in the night, practically nude. The Dharm Sindhu adds that no sin is committed by these acts and words, and the philosophy of this as explained is that this goddess is a lover of sin, and therefore it must be right to appease her by that which is sinful. Not only do they "commit such things," but have pleasure in them that do them.

Caste the Masterpiece of Satan.

III. As to caste, with its 30,000 sects, it is well known that it is a great barrier to all true knowledge and human charity. It is Satan's masterpiece in India to prevent the spread and acceptance of the gospel. It teaches man to hate and despise his neighbor, while Christianity teaches man to love not only his neighbor but his enemy also. No wonder a prominent Hindu in Madras recently declared that the only hope for the depressed

classes of India is in Christianity, for, said he, "Hindu caste and religion are both contrary to the education and elevation of the lower classes." Caste confronts and prevents all true progress as well as missionary work in every form; not only in domestic but also in social and political life.

It is, briefly, a pernicious and malignant monster that for ages has woven into its iron meshes almost every phase of Hindu life. It is the hideous reptile that still holds India within its awful coil of darkness and wretched superstition, in the end only to cast forth her sons into eternal despair and death.

Effect of Caste—A Case.

I shall have occasion later to refer to caste, by way of illustrating the value of the Medical Mission. Just here I will conclude my reference to it by a case or two illustrating its effect upon education. A Christian boy was admitted to a government high school where the pupils were mostly Brahmin and high caste boys. The parents of the Hindu boys became very angry and threatened to remove all their boys from the school. They got up a petition to the educational inspector requesting the removal of the Christian boy from the school. The inspector refused their request, as there were none but caste reasons for the boy's dismissal. The parents then complained that the excessive bathing consequent upon the pollution caused by the presence of the Christian boy in the school was resulting in severe colds—the boys, meanwhile, took the opportunity to spend their time swimming in the river, of which they were excessively fond. Finally, when they found the inspector would not listen to their complaints, they carried out their threat and removed all their boys from the school. For a few days there were four Hindu teachers and one Christian boy. Some of the boys afterwards returned and the parents of others started a private school. The educational inspector then threatened to close the government school, whereupon all the boys returned and the private school was abandoned. The temple priests are the fathers and exponents of this wretched system. What

must the scholars be when these are their instructors?

A Louthsome Ceremony.

One of their Pundits of the World's Congress fame was himself made to go through the degrading ceremony of swallowing the five products of the cow after returning to India, in order to atone for the fictitious sin of visiting America, and by which to be restored to caste. The Brahmia priests of Miraj demanded three hundred dollars from a native doctor who had been to Europe, as their fee for the necessary cleansing ceremonies, such as the one in Mr. Chari's case.

The Aim of Medical Missions.

When I began the study of medicine, it was with the express understanding that, if in the Providence of God I should go to the foreign field, I should be first a missionary and secondly a physician. The physical needs of the world are great, and greater far in the heathen world than in the Christian world, but great as are the physical, the spiritual needs of the world are greater. The healing art is only second to the saving art, and the two go hand in hand, though the former must always be subservient.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people." Matt. 9: 35.

Our Lord's ministry was thus three-fold. He was Teacher, Preacher, Healer. His relation to the world as evangelist is our relation to the world as missionaries. As He was, so are we in the world. Christ is, then, in His own life and teaching, our authority for medical missions.

Christ the Ideal Physician.

Livingstone said "God had an only Son, and He was a physician." The purpose of all Christ's healing miracles was plainly to establish the Divine character of His life and mission and to prepare the heart and mind for the acceptance of His Divine message. This also is the aim of the Med-

ical Mission. Its purpose is not only to evangelize and to prepare the way for evangelization but to establish the Divine character of Christianity, of which it is a part. Healing the body is to go hand in hand with curing the soul. In other words, it is the "double cure."

Still further, we have His command to "Heal the sick," and the commission Christ gave to His disciples to "preach the Kingdom of God and to heal the sick" is none the less our commission, though God's natural medicines are used in lieu of the healing power possessed by the disciples. Such is the missionary physician's commission.

Beginning Work.

Arriving at Sangli in the Western India Mission of the Presbyterian Church, my wife—who had taken nurse training and who was my first helper in the work—and I decided that we would spend our first year, at least, wholly in the study of the language, and would begin no medical work until we had been a year on the field. Our second year would also be given largely to the acquisition of the language, though we anticipated *some* medical work after the first year. The sick heard of and anticipated our coming, and we were not on the ground eighteen hours until there were patients to treat. The first day half a dozen, the second day several more, and at the end of a week a score had begun to come daily for treatment. We declared that we had neither sufficient nor suitable medicine, a dispensary or the time to treat them. We treated the first few with some medicines which were at hand. But this little supply was wholly inadequate for even the first few dozens who came, and by the end of the first week we sent for a more extensive assortment of drugs with which to treat what we were pleased to term the simple cases that might incidentally come. We presumed that after the few who knew of our arrival had been cared for, we would then be able to confine our efforts to the language, treating now and then one who might come to the bungalow, and cases of sickness that might arise among the few Christian school boys and native Christians on the compound. As with

reference to other phases of the work during the first year or so, our judgment was premature, so here also we had a mistaken impression with reference to what we would do the first year.

Native Advertising.

A physician in India needs no newspaper to advertise him. Every patient successfully treated is a living and widespread advertiser of the doctor who is the means of his cure. Thus we found that the few who had come to us spread abroad the news of our presence in Sangli, and it was not long until multitudes began to come from all the regions round about Sangli, people afflicted with every manner of disease. They came at all hours of the day and often at night, and we soon realized that serious inroads were being made upon our time which should have been given to the study of the language. We could not now well turn the people away, many of whom were coming from distant villages, and our hearts went out to them in their distress, especially as we thought of Him who "had compassion on the multitudes," and we could not believe that were He there He would have turned them away.

A Dispensary Opened.

In order to economize our time we were obliged to open a dispensary and to plan a dispensary hour for their treatment. Accordingly for want of a more suitable place, a little dispensary was fitted up in one end of the school house on the compound. A bath room, 5x8 feet, with the addition of shelves made out of packing boxes, served as a compounding room, the domicile of my dear wife the dispenser. Another room, 8x12, with a table and chair, served as a consulting room. The open ground in front of the school was the waiting room. These ready, we began our regular work. The people now came in still larger numbers, and from still more remote villages. They would begin to arrive at daybreak and continue to come till ten, our hour for treating them. We had meanwhile secured a native Christian assistant as interpreter and medical helper. This assistant, aided by other native preachers, preached to and taught

the people while they gathered and while they waited for treatment. Scripture texts were pasted on their medicine bottles and tracts distributed among them.

Growth and Removal to Larger Premises.

Thus before we could speak to them we were able indirectly to preach to the people concerning their spiritual infirmities, at the same time helping their physical diseases. The work of preaching and healing was continued for several months in this way, when, as it still grew, it was found necessary, for various reasons, to remove to quarters at a distance from the boarding school. Pursuantly an old building in the city, with greater space, which had been used for a school, was fitted up. A new door and windows, a sink for washing purposes, rough shelving for bottles, packing boxes for cupboards, a cloth ceiling to protect us from the dust which blew in through the tile roof, and a curtain separating the consulting and compounding from the preaching and waiting room, with a few rude benches, completed the furnishing of these new (?) quarters. The work here now grew more rapidly than ever, and we soon found, in order to keep appointment with the pundit and the language, it was necessary often to turn people away asking them to come the next day. One day I noticed that a large number of the patients were from a certain district. On inquiring the cause, one of their number replied: "All the world comes here." People in India, not unlike those in America, "follow the crowd," and this was sufficient reason in this man's estimation, for the number of the sick who came from his district.

Permanent Location in Miraj.

At the end of two years, when we had acquired the language, it was decided by the Mission to permanently locate the medical work in Miraj, a city of 26,000 on the line of railway. Prior to our arrival on the field, the Mission had made unsuccessful efforts to secure a foothold in this city, owing on the one hand to the minority of the Miraj chief, and official opposition on the

other. A committee of the Mission was appointed to select a site for our work. I had the privilege of serving on this committee. In company with another brother we visited the place and walked around the city four miles, looking at various places more or less suitable. Finally having returned to our starting point we fixed there on a ten acre field contiguous with the city on two sides, entirely open on the other sides. It was on a prominent corner, high and within five minutes of the bazaar. In short, a site eminently suited in every respect to our proposed work and residence.

How a Site was Secured.

Eliot, the apostle to the Indians, has said: "Prayer and pains through faith in Jesus Christ will accomplish anything." We began to pray and negotiate for that field. And in six months it was in our possession. But there was one serious obstacle in our further progress which had now to be overcome. Having secured what we supposed was the entire field, we found on the very corner of it where we wanted to erect our hospital building was a lot 100 x 200 feet, and containing a dozen native houses. The land was the property of the state and the twelve houses the property of as many low caste natives. The funds for the erection of our new buildings—which were to consist of a general hospital, out door dispensary and chapel attached, and physician's residence, had been promised, and we were anxious to proceed at once with the opening of the station. But here was this land unsecured and the houses unremoved.

Providential Intervention.

In the Providence of God, the prime minister* of Miraj state, had, in the meantime put himself under my professional care, for the treatment of a chronic disease. Having found him friendly, and as familiarity between us increased, it occurred to me that he would be able to help us secure the houses and land. Accordingly, I solicited his aid. He promised to do what he could

* The head official of the state, next to the chief, with powers akin to that of a British commissioner.

to help us and I left the matter in his hands, thanking him for his interest in our case. The people occupying the houses were prejudiced concerning us and we knew would demand exorbitant prices for their houses, and the state officials we also knew, would, if possible, balk our plans. A few years previously Rev. Mr. Graham, in Sangli, had to make nine different purchases in order to obtain sufficient land on which to erect a small chapel, the negotiations lasting about two years. Here similar difficulties faced us. Having left the matter in the hands of the prime minister, and by prayer in the Lord's hands, I went with my family a few days later to another station of the mission to spend the hot season.

Obstacles Removed.

One month after the date just mentioned I returned to Miraj to give directions with reference to the digging of a well, when to my very agreeable surprise and great astonishment, as I drove up to the corner, I found that every house had been removed and put up in an adjoining part of the city, and when I came to settle with the prime minister, he handed me a clear title from the state for the land, and a bill amounting to only a little over two hundred dollars; the bill included the cost of the land, removal and re-erection of the native houses. Had we to deal with the house owners individually, and the state in addition, had it chosen to be unfriendly, the acquisition of this lot would probably have been delayed a couple of years if not indefinitely, and the cost in the end increased tenfold, to say nothing of the unpleasant experiences of having to negotiate with the dozen petty property owners—experiences familiar to nearly every missionary in India.

During the digging of the well, a former owner of the land sought to frustrate our purposes by daily threatening the workmen and interfering with the work, but God removed him from the earth in the very midst of his opposition.

Another who held a second mortgage on the field, tried also to prevent the digging for our foundations. He made the demand for a large

bonus in addition to the face value of his claim, and threatened legal proceedings unless we paid it. Of course we refused to recognize his unjust demand, and in the meantime I referred the matter to the prime minister, who again aided us by settling with the mortgagee through the kind offices of the state attorney, thus again saving us both time, trouble and money.

Official Recognition.

Shortly after returning from the other station and previous to the beginning of building operations, we received for all in our station at Sangli an invitation to attend the opening of a public water tank, which a wealthy banker in Miraj had built on the street adjoining his house, for the use of his own household and neighbors. A large tent had been pitched in the street opposite the draw tank, the ground carpeted, a dais erected, and the tent, together with the streets leading to it were decorated with flags and bunting. A procession of state horses, camels and conveyances led the way to the tent. We (Miss Sherman, my wife and myself) arrived in a state carriage which had been sent for us and were given prominent seats among the state officials. The audience consisted of all the officers of the state and some from adjoining states, the leading citizens of the town and more than a thousand villagers. After the ceremony, which consisted of the turning on of the water by the Miraj chief, speeches were made by the donor and by the prime minister. The prime minister in his speech incidentally referred to and exhibited the plans of our proposed buildings, which I had brought over at his request. I have said *incidentally*, but as a matter of fact, in speaking of our proposed hospital, as another "most desirable improvement" to the city of Miraj, he said more regarding our then prospective work than he did of the tank, the opening of which we were assembled to witness. Thus was accorded us a public recognition and an invitation before all the state authorities to come to Miraj, and the influence of that recognition has never been lost in our work until this day. We were finally decorated with flowers and sent back to Sangli in the state con-

veyance, through the din and clatter of the crowded streets.

An Official Objector Won Over.

Previous to the last mentioned incident, the mamlatdar—a native official who had to do with the examination of titles for registration and who I found was a most unscrupulous and bigoted Hindu—was greatly opposed to mission work and our settlement in Miraj. He refused at first to certify to our purchase of the land though there was not the slightest occasion for so doing. Overhearing his remarks concerning us, I feared he would make determined efforts to frustrate our purpose. I immediately called upon my friend the prime minister, asking his aid in the matter. A note was written, while I waited, and despatched with a messenger to the mamlatdar's office in another part of the city, and in less than half an hour our title was on its way through the registrar's books. Shortly after we had moved to Miraj, this same official's son was taken sick with serious disease of the brain. A relative, the chief native doctor in the large adjoining state of Kolhapur, was called, and finding the boy delirious pronounced the case hopeless. In his extremity the father sent for the missionary physician. I went to his house, examined the boy, and stated that I believed the boy would recover under God's blessing and a change of treatment. Some simple remedies were prescribed, ice was telegraphed for and brought from a city seventy miles away, and the treatment begun. In a couple of days he recovered consciousness, and in three weeks was about almost as usual. A few days after the boy's recovery, one morning as I entered the temporary dispensary which we had opened in the Miraj bazaar, I found the old bigoted Brahmin listening attentively to the gospel from the lips of a native Christian, a man who had previously been a low caste and whose very shadow that Brahmin would have previously avoided. This mamlatdar subsequently brought us a gift of nearly half a month's pay in appreciation of what had been done for his son, and repeatedly afterward called me to treat other members of his high caste fam-

ily, most of whom have heard from us the gospel message. This man has ever since been one of our best friends, and has helped us in our work in several ways.

Building Difficulties and State Assistance.

Having secured the corner lot and the removal of the houses, we began, in course of time, preparation for the erection of our buildings. There now arose another serious difficulty with regard to building materials. There was only one quarry within reasonable distance from the city, from which to obtain building stone. There were others at a distance operated by private and petty contractors. This large one, with excellent stone, was owned and operated by the Miraj state. The advantages of securing this building stone from this quarry were at once apparent. But we apprehended difficulty since the stone quarried had always been used for state purposes only. Again I sought the aid of my patient and friend, the prime minister. A few days later he handed me a list of all the stones which the state agreed to furnish at greatly reduced rates. Forty extra workmen were put to work to quarry the stone. Building apparatus was subsequently loaned us, and the work of building greatly expedited and its quality enhanced, while the cost of erection was reduced by fully one-third. So cheaply were our splendid buildings erected that the state overseer when, after the completion of the hospital I asked him to estimate the value of the hospital building, estimated it double its actual cost.

A Substantial Building Economically Erected.

A solid cut stone two story building, built with lime and concrete floors throughout, with space for fifty-six patients complete in every way, cost only the sum of \$10,000. It was not surprising that the philanthropic donor, after seeing the photographs of the finished building, said that it was "the best investment he ever made." In many other ways this prime minister interested himself in our work. During the course of erection he came almost daily to see how it progressed,

brought his friends to meet us, and sent us scores of patients from among his personal acquaintances. In addition he made us several donations in appreciation of my services in the treatment of himself and family, and before retiring from service owing to continued ill health, secured to us in writing the exemption from certain taxes and the guarantee of the continued supply of building materials at reduced prices, materials which were entirely under state control.

Hospital Opening a Red-letter Day.

As our hospital neared completion it was decided to open it on the 4th of July, 1894. Accordingly invitations were sent to the state officials and other residents of Miraj and adjacent towns. A large ward up stairs was suitably decorated; a dais, chairs and carpets, kindly loaned by the state, gave the place the appearance of a pleasant reception hall. The Chief of Miraj was to declare the opening of the new hospital, the doors of which, until his arrival, were kept closed. The people assembled and awaited the arrival of the chief on the front verandah and the driveway leading to the building, when, in company with a young prince from an adjoining state, the Chief drove up in his carriage, attended by his outriders. As he came up the steps a silver key was presented to him by the ten-year-old son of one of our missionaries. The main door was then opened by the Chief. Entering the hallway, he unveiled the marble tablet bearing the following inscription: "Presbyterian Mission Hospital, erected and conducted by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. The entire fund for the erection of this hospital, together with the adjoining out-door dispensary and physician's residence, was the munificent gift of John H. Converse, Esq., of Philadelphia, Pa., U. S. A. 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me.' Opened July 4th, 1894." The Chief, accompanied by the missionaries, native Christians and Hindu guests, now repaired to the ward up stairs. Then came the workmen who had labored on the buildings, then the villagers, who filled to overflowing

the verandahs and aisles. The Chief in a single sentence declared the building open. Then followed addresses, the principal one by the President of the Mission, Rev. J. P. Graham. His subject was the history and object of our mission work. It was a *multum in parvo* of the fundamentals of the gospel. It was, moreover, the open avowal that while the medical work to be carried on in the hospital would be second to none of its kind in the presidency, the supreme aim and object of that work would be the preaching of the gospel of Jesus Christ. The men who attended that meeting, by invitation, were not the sort of men who usually make up our audiences in mission chapels; yet they heard enough gospel that day to save any one among them who might have desired salvation:

Influence of the Work on the Prime Minister.

Mr. Graham's address, delivered in English, was then translated into Marathi by one of our native pastors for the benefit of the non-English speaking portion of the assembly. The ex-prime minister, our old friend, came from Poona, one hundred and sixty miles, to be present at the opening. At great risk to his life (he had serious heart disease) he made a friendly speech. His address, which was afterward published in several vernacular papers, was criticised by the Hindu press of Western India, because of its friendly expressions concerning our work and the cause of missions generally. In his address at the hospital opening, among other similar statements, he said, "The man who lives according to the teachings of the Bible cannot be anything but a good man." Mr. Chitray, the prime minister, took the trouble later to defend himself and Chief, who was also criticised for daring to declare the opening of a mission hospital in his own capital.

While under my medical care I had abundant opportunity of speaking to Mr. Chitray on spiritual things, and on one occasion presented him with an English Bible. Although he suffered daily from repeated and excruciating pain, he continued to read the Bible almost to the day of his death, two years later. His letters several

times referred to the comfort and help he had received from the reading of the Scriptures. He never openly confessed Christianity, and I do not even claim that he was a converted man, though his life was outwardly an exceptionally upright one, with a number of good qualities often lacking in professing Christians. But the influence of the gospel on his character was as striking as it was desirable. At his death he gave instructions that no heathen rites should be performed at his funeral. Being one of the best known natives in Western India, his friendly words and influence have, to our knowledge, helped a good many to a more kindly feeling towards the work of missions in general, apart from his interest in our own work at Miraj, and to a more unbiased consideration of the Christian religion.

A Prominent Hindu's Confession.

A few months ago before leaving India a prominent official of Miraj made this confession to me. Said he, "When you began your work here, because of the evident object of your medical work being to preach and teach the gospel, some of the Brahmins of the place, in their meetings, expressed their dislike to this phase of your work, and declared that they would not attend your dispensary. They tried also to dissuade others from going, but this only lasted for a short time. They saw that the lower castes were receiving benefits which they themselves were losing and they began to attend, at first singly, but now they mostly all go. Then they determined not to take your liquid medicines,"—fearing pollution from the water added by Christian hands—and I remember how that at first we were repeatedly asked for dry medicines. These Brahmins would say, "Give us the medicine dry and we will add our own water." We always treated this seeming but unintended offense with kind and firm refusal, stating that we always gave the most suitable remedy, and that it was to their advantage to accept without question what we offered, otherwise we could do nothing for them. "For a time," continued this Hindu, "they held out, but now they are glad of your liquid medicines." During our last year in India

I scarcely remember being asked for dry medicines, and more than that, they would often gladly accept liquid animal food prepared by us in the hospital, at their expense, though their prejudice regarding this in any form, is generally far more intense than it is with regard to the so-called polluted water. This Hindu then went on to say, "Having accepted your watered medicines they next declared that they would not attend your 'pothe' (preaching service, conducted previous to the giving out of medicines), first, because of their dislike to Christian teaching, and second, because of having to take their place and turn side by side with the lower classes, but now they go gladly and do what they would not have done a short time ago, viz., sit in touch with outcastes on the same benches and together with them listen to your preaching."

Teaching the Patients.

We endeavor to have every patient hear the gospel message either in this service, by personal conversation in the consulting room, or by daily instruction at the bedside while in the wards of the hospital. This morning service is conducted with the outdoor patients, and as many of the in-patients as are able, attend. The Christians meet and sing a hymn, a portion of Scripture is read and explained, and prayer is offered in behalf of the people, asking God's blessing upon the medicines prescribed for their relief and upon the gospel messages proclaimed for the cure of their spiritual sicknesses. The patients are then treated in the order in which they arrive, irrespective of their caste or position—of course we have sometimes to make exceptions to this rule in cases of severe pain or dangerous suffering. The catechist who is working among them as they assemble, usually continues his efforts after the service has ended and while they are awaiting their turn. Well, the Brahmins did not like this spiritual medicine thus given out in this service. How often I have seen them come around to the back entrance to the consulting room, and ask to be treated in advance of the dozens of lower castes who had been waiting for several hours, while

they had just arrived. As a rule in India, the Brahmin has always the precedence over a lower caste simply by virtue of his birth. He may go late to any charitable or government institution in charge of natives, and with others in waiting who may have for hours preceded him, he is admitted without delay. This caste rule would not hold with us. Remembering that we should honor those to whom honor is due, we taught didactically and thus practically, that God is no respecter of persons. We have cared for the lower classes with the same care that we exercised in the treatment of the more socially fortunate. This has often seemed in itself to those poor and down-trodden people, a matter of as great surprise as it has been to the Brahmins whose custom it has always been to ostracize and despise the lower caste who in turn has lived only to submit passively to the austerity and disrespect of the higher caste or ruling Brahmins. This plan has won for us thousands of friends among those despised classes for whom Christ died, and to whom He was wont first to go to. Continuing, this Brahmin Hindu said: "Your work is slowly but surely changing the feelings and sentiments of the people of Miraj concerning their own caste, and your religion, and their treatment of your work. We Hindus cannot shut our eyes to the fact that our people are losing faith in their idols, and the foolishness of their dead and superstitious religious systems."

Changes in Public Sentiment.

This change of feeling among the people of Miraj is also illustrated in the fact, that when we opened our hospital, we had to wait over a month before we could get any of the higher castes to come into the wards as in-patients; but within three months, there were from the highest to the lowest, side by side in the same ward at the same time, and receiving from our hands the same kindness and care and from our lips at their bedside the same gospel of love and salvation.

A Brahmin Patient.

Among those thus treated in the hospital was a prominent native official from an adjoining town,

who had previously been known to scoff at our teaching, at the same time despising our medical work. He had sought the advice of two English surgeons and several native physicians, but without relief. He heard of cases like his own having been cured, and, after arranging his business, came into the hospital for surgical treatment. During the two days he was being prepared for operation, he attended our services, and while walking about the hospital learned the Scripture text on the marble tablet in the hallway. The operation was successfully performed, and the next morning when I saw him for the first time after recovering from the chloroform, he greeted me with the words of the text he had learned by heart: "Inasmuch as ye have done it unto one of these the least, my brethren, ye have done it unto me." While with us the Brahmin read some Christian pamphlets, was taught at his bedside and attended our services. He left us with a confessedly changed view of the Christian religion, and gave us half a month's salary in appreciation of our medical services.

Affecting Gratitude.

The people are generally very appreciative of our kindness, and they have some amusing though sincere ways of expressing their gratitude. It is often with difficulty—even physical restraint is actually necessary sometimes—that we can prevent them from worshiping us, or from holding our feet with their hands while they prostrate themselves on the floor where we sit or stand. They often look upon us as gods, and our treatment, especially surgical operations, as miraculous. I once found a boy, upon whom I had performed an operation, sitting on the bed before his father, who was teaching him to regard me as a god and to worship me when I would enter the ward. Of course I had to stop there and endeavor to unteach what the father had taught his boy.

A Fish Incident.

A man whom I had relieved of a painful abscess by a slight stroke of the knife, afterward, in order to express his gratitude sat up "a whole night,"

as he said, to catch the solitary fish which he knew to be in a certain stagnant stream. He brought the fish to us in the morning, and out of consideration for him we accepted the fish, had it cooked and put on the table, though we knew it to be poisonous. I need hardly say that we merely tasted it, though we would have gladly eaten it were that possible.

Thank Offerings.

We are often presented sweetmeats, fruits, vegetables, chickens, eggs, etc., by the patients. One Sabbath morning a man took the novel method of expressing his gratitude for the cure of a relative in the hospital, by distributing sweetmeats to the congregation at the close of a morning preaching service.

A Huge Feast.

Another, a Mohammedan, whose wife was a purdah lady (Zenana woman), and who had had her thigh amputated in the hospital, gave us a breakfast one morning on our own table in our own bungalow. We supplied the dishes and he brought the food already cooked from his own home. The table was literally covered with the eighteen different dishes, all clean and temptingly prepared. Each dish was labeled with the vernacular name and the English translation. After the breakfast this man and his brother-in-law brought flowers and garlands and decorated us, at the same time perfuming us, according to their own pleasant custom on such occasions.

An Ignorant but Grateful Patient.

I remember another old Mohar, a low caste, who came to us in company with his son and daughter-in-law. The son had mortification of his whole leg up to the knee joint. The limb was amputated at the middle of the thigh and he recovered. These people remained with us two months and we tried to teach them the way of life and of the only Saviour. When they left us about the only thing the old father could remember of our teaching and express it in words was

the name of Jesus, so dense was his ignorance. This man was no more ignorant than tens of thousands of his class in India. Several months later, when we were residing at a hill station of the Mission, this old man and his son, who lived some twelve miles away, on hearing that we were there came to see us. The son with his one leg and crutches, and the old father came up to our veranda where we were sitting. The old man had on one arm a chicken and on the other a bundle of eggs and all his family idols. Setting them down on the veranda before us, he prostrated himself, and rising he said the hen and eggs were a gift, and the idols to show that he had kept his word when he promised that he would worship idols no longer, as he had no more faith in them.

A Semi-Christian Burial.

This man's daughter-in-law had died a month before, and, said the old father-in-law, "when her body was burned we did not want to perform the heathen practice at her funeral, and so we cast earth over her remaining ashes and took the name of Yasu (Jesus) and the doctor sahib." This old man was profoundly ignorant but he was appreciative of the kindness shown him, and I believe lived up to the light he had received. He was not baptized or received into any Christian church, as we did not consider him sufficiently instructed for Christian baptism, and yet he may be one of the Lord's own people. This old man's case is one of those cases which illustrate the unrecorded fruits of mission work, since not all who have forsaken their idols as the result of Christian teaching can be gathered into Christian churches.

Hindu Testimony.

The value of the medical mission is further illustrated by the following letter received from a prominent and wealthy native gentleman of Western India. His daughter, the widow of a Saradar (a hereditary state official), had been under our professional care for three years. Hearing of our purpose to leave India shortly on fur-

lough, he wrote expressing his regret at our departure. He said: "Who will deny your philanthropic efforts? Your kind heart, your untiring industry, your love of men, your true Christian virtue are indeed praiseworthy. You have greatly lessened human suffering by every means in your power. The spirit of Christianity lies solely in this. The more you do good to men the more you are Christian. Your religion is much more healthy and pure than most religions, and I hope God will grant you long life and prosperity."

Our medical work has opened the way for us and our helpers into hundreds of homes, scores of communities and numbers of villages, where, while we might have been tolerated apart from the influence of the medical work, for its sake we have often been warmly received. I myself have visited the homes of native chiefs and officials and several hundred others, often to treat their wives and children, where, had I not been a physician I could never have entered. On one occasion after I had visited the palace of a native chief our colporteur entered and sold about twenty Christian books.

Medical Statistics.

During the five years of this medical mission we treated in our outdoor dispensary more than 44,000 patients, giving out an aggregate of over 125,000 prescriptions. During eight months after the opening of our new hospital, 256 in-patients, and during the one year our children's hospital was open, there were treated 124 in-patients. Since the opening of the work in Sangli, five years ago, 1,076 operations have been performed, over sixty of these on the eye, resulting in the restoration of sight to the blind. The amount of physical relief represented in these figures is in itself worthy of the spirit of the Great Physician, but more valuable and lasting in its blessings has been the preaching of the gospel.

Scattering the Seed Broadcast.

The number of patients treated by no means represents the number who have heard the gospel message through the agency of the dis-

dispensary and hospital. Patients coming for treatment usually bring one or more friends with them who, with themselves, are also taught the truth as it is in Jesus. We have sold a goodly number of books to these patients and their friends, and thousands of tracts have been distributed among them. Every patient who comes to the dispensary receives a leaflet which contains his register number. This tract contains suitably arranged scripture verses and a brief comparison of spiritual and physical disease. For the sake of the number which it contains this tract is kept by the patient and is brought again when the dispensary is visited. Very few of these people can read, but there is generally some one in the house or the community of the patient who can. I have often seen these patients or their friends reading these tracts aloud to others, sometimes a group of half a dozen who sit around listening. Thus we have scattered the Bread of Life far out upon the waters. During the five years nearly 1,000 different villages have been represented among our dispensary patients, many of these in districts that missionaries seldom enter, and hundreds from villages never yet visited by any missionary, and almost all without a single witness for Christ. The people have come to us from villages varying from 2 to 300 miles, and many have been treated from still more distant parts of India.

Tangible Christianity.

The people *come* to us and obviously they are more receptive than when we *go* to them. Thus, while we are constrained as debtors to the world to go to the world, they, in the relation of recipient, or in the expectation of kindness, come to us. Thus it is that our message has more weight and its reception is more warm and kind than when we bring to them also spiritual blessings. It is extremely difficult for people born in heathenism and trained in the worship of idols from their very infancy, with hundreds of years of idolatrous practices as their heritage, to appreciate the attributes of God, such as abstract love, grace, purity and perfect

holiness. They have been taught to *see* rather than *believe*, hence the 330,000,000 idols in India; but when, after the example of the Master we heal their diseases, they have placed before them *visible* love, grace, and truth; in short, practical Christianity, they are not slow to observe this something in the Christian and his life which is wholly lacking in the Hindu and Hinduism. Thus the Medical Mission is preparing the way not only for the entrance of the gospel, but for a great harvest ere long to be reaped. Hundreds of these people, having heard the truth again and again, have sufficient knowledge of the way of life in order to confession of Christ and baptism, but hold back for caste reasons. People have repeatedly promised us that they would no longer worship idols. They would say, "Our minds are full of the things you have taught us, and we believe in Jesus Christ, but we cannot yet break our caste and be baptized." Doubtless some say this to please us, but we have reason to believe that many are sincere.

Cost of Accepting Christ.

The following will illustrate how these people are bound by the iron chains of caste when many of them would be Christians. A young man, who had one time been a pupil in our mission high school, was taken sick while in Miraj away from his home. He remained as a patient in our hospital for ten days. During this time he received Christian instruction. Before he left us I invited him into my office and had a personal talk with him in order to ascertain the effect of our Christian teaching—a rule which I try to follow before in-patients return to their homes. I was surprised to find that this young man was well acquainted with the scriptures, and at his statement that he not only had thrown away his idols but confessed to be a believer in Jesus Christ as the true and only Saviour. He stated further that he had gone so far as to read and teach the Bible in his own family, and that he prayed in the name of Jesus. He believed that Christ had pardoned his sins, and that although he had not been baptized, he was

at heart a Christian. I tried to show him his duty with regard to baptism, and having quoted to him scriptures bearing on this subject, with which he was evidently unfamiliar, he finally said that he fully intended to be baptized some day, but that out of regard for his family he must defer that step for the present. Said he, "I was married in childhood, a circumstance for which I am not to blame. I love my wife and three children. I respect my parents, in whose house I live. I am still a student and have a government scholarship, which supports myself and family. I may do as I have said I do in my own home and this is tolerated, but to take the open step of public baptism now simply means that I would be immediately ostracized, an outcaste from my home and family, my wife and children would be torn from me, my only legitimate means of support would be cut off forthwith, and I left a homeless beggar on the street." I tried to show this young man that his duty to Christ required a willingness to forsake all for His sake, but his answer was that he did not believe that the spirit of Christ's teaching would require his public baptism under the conditions which then surrounded him. This young man's position is that of hundreds in India whom caste influence restrains from taking the open step of public baptism. These I believe are the part of the harvest soon to be reaped, since it is the result of long and faithful sowing of the precious seed of God's word, which He has promised will not return void.

Caste the Great Barrier.

Since caste is the chief barrier to the public confession of Christ in India, anything that in any way modifies its restraints or removes its prejudices, is not only paving the way for the preaching of the gospel, but is in itself a destroyer of the conditions which prevent the public renunciation of heathenism and the acceptance of Christianity. The Medical Mission is pre-eminently a caste leveler, and as such is not only an appealing instrument in the proclamation of Bible teaching,

but is in addition, by destroying caste and by disarming its objection to Christianity, a preparer of the way for the acceptance of the truth which it seeks to inculcate.

Prayer India's Great Need.

What India needs most is the faithful, persistent and fervent prayer of God's own people for the mighty outpouring of the Holy Spirit; first upon the missionaries who preach, and secondly upon the Word often and earnestly preached, that the blade of acknowledgment now appearing may speedily ripen into the full ear of confession and acceptance of Christ as Lord and King by the many whom Satan now hinders through the influence of his pernicious system of caste.

Visible Fruit and Self-support.

The work at Miraj is not wanting in tangible results. When we went there, there was not a Christian. A church with eighteen members now exists in connection with the medical work. Three years ago all was darkness.

Not least among the considerations which commend this work is its self-supporting quality. We receive neither state nor government aid, yet the gifts and offerings of the people for the medical treatment received have yearly increased, until at the end of the last complete fiscal year I was in India they amounted to two-thirds of the total cost of medicines and native medical help. Apart from state or government aid this cannot be said of any other form of mission work in India.

Physical Needs and the Opened Door.

Let us look for a moment at the physical needs of Medical Missionary work in India. To meet only these physical needs, without reference to the spiritual side, would in itself be a noble and Christlike undertaking, but how much better are the physical needs met, when, as the Medical Mission opens to us the opportunity of evangelization, we carry with it the only remedy for the sin-sick soul. There exists among Christians in home

lands a prevalent impression that India is well supplied with doctors. Compared with some heathen countries this is certainly true, owing, of course, to the presence in India of a large number of British government surgeons. It is also a fact, however, that the majority of these civil surgeons reside in the large cities and cantonment centers, where they are occupied with the care of the British and native troops and army work in general. Others there are who have the care of the European residents and the superintendence of medical work in their districts, in addition to sanitary inspection. A few only give most of their time, in a score or more of the large cities, to actual practice in the hospitals for natives. So that the bulk of the medical work for natives is done by natives, generally, in the British territory under the inspection of British medical officers, while in the native state, where 67,000,000 of the people of India live, there is very little British superintendence. There are thousands of villages in India varying from 1,000 to 10,000 where it is quite impossible to secure medical aid except from the native quacks. In the most thickly populated district in India less than 5% of the people live within five miles of an educated physician, native or foreign. It is doubtful if 2% live within twenty-five miles of a European physician, much less a missionary physician. Obviously then in the remote villages and districts, especially in the native states, the Medical Mission finds its greatest field of usefulness. The Medical Mission of the Western India Mission is the only institution of its kind, to our knowledge, in the Bombay Presidency between Poona and Bangalore, a distance of nearly 500 miles, and there is no civil surgeon in active practice among natives nearer than 75 miles.

Caste Physicians.

But what of the educated native physicians who do the most of the medical work done for natives? They are usually Brahmins or men of high castes, educated in English medicine in the medical colleges of Bombay, Calcutta and Madras.

These men, though their education is western, adhere to their caste practices, which prevent them very often from coming in sufficiently close contact with the people, especially the middle and depressed classes, to efficiently treat them, while at the same time they are mostly men of inferior qualifications compared with the physician who has the advantage of receiving his medical education through the medium of his mother tongue. Largely as the result of the Brahmin doctors' caste, there exists a strong and well grounded prejudice among the lower classes regarding dispensaries controlled by these high caste native physicians: So strong is the feeling that invariably the middle and low caste natives prefer medicine from our ordained missionaries rather than go to the professional native doctor. I have known men repeatedly refuse to attend a state dispensary. One man said he would as soon die as go there for treatment. A British political officer once said to me that it was with the greatest difficulty that he could get his native assistants to attend a government dispensary, remarking at the same time that they went willingly to the mission dispensary.

Despicable Treatment of Low Castes.

A low caste man goes to a state dispensary for treatment; while standing at the door, or several feet away from the doctor, he is asked to put out his tongue and another question or two asked: if he is an outcaste his pulse will not even be felt. The doctor, unwilling to touch him, will write a prescription and send him off, often without any idea of the nature of his disease. Even the medicine will vary in quality according to the patient's ability to fee the doctor, who is himself a salaried officer. To illustrate what I have just said: there was brought to us, soon after our arrival in India, a dreadful sufferer with acute mortification of the whole right leg up to the knee. The case demanded immediate amputation. We had not at that time a suitable place in which to perform the operation or to put the patient. I wrote a note to the doc-

tor in charge of the state dispensary, asking that the man be admitted as an in-patient, and offering my services in the treatment of the case, should they be found necessary. This dispensary contained six beds, which I knew to be all unoccupied at this time. The patient was a low caste, and, because of that fact, he was put upon the floor, while the six beds remained vacant. A compounder was delegated to amputate the limb (the doctor meanwhile had gone out to dine), and he simply cut off the leg at a point below that to which the disease had extended. Of course the stump did not bleed; it was completely mortified—a bloodless amputation! The man was put back upon the floor where he actually rotted to death, and after the so-called operation, nothing whatever was done for his relief. In the published records of this dispensary for 1894, appeared the following interesting entry: "In-patients treated, one; in-patients cured, one; percentage of cures, 100%."

A Great Field.

Is there not a tremendous field for medical missionary work in India? Is it surprising that the Christian physician is sought in preference to the Hindu doctor? And is it strange also that the depressed classes in India flock to the mission dispensary, often themselves astonished that they will receive the same kind and faithful treatment that the higher caste man receives? And is it any cause for wonder in all this, that God has opened unto us a magnificent field in which to preach the Kingdom of God and to heal the sick? A magnificent field! Yes, but with it God puts upon us a stupendous responsibility. "Freely ye have received, freely give." This is the spirit of the gospel speaking to us with regard to the physical and spiritual needs of the heathen in India. Why, then, is it that so little is given comparatively to extend this Christ-like work abroad, while churches and states, having proved its worth, spend millions upon it annually at home?

What it Costs.

A bed supported for a year in our Miraj hospital costs only one-sixth (\$50) of a bed in a hos-

pital at home, and is only one-third the cost of the cheapest government hospital in India. Why so many Christian physicians at home—one to every six hundred people in New York—many of whom do not average a patient a day, while he might have scores the first week in India and more than he could possibly treat afterward?

Proposed Medical Class for Christian Evangelists.

Another word in closing. God has not only used medical missions in India through the agency of foreign missionary physicians alone, but connected with and trained in several medical missions in India are native Christian assistants whose labors have been blessed in the opening of new stations and the conversion of many souls, resulting in not a few instances also in the organization of churches. There is no such Medical Missionary training school in Western India among the sixteen millions of Maratha speaking people. It has been decided to organize such a class with the Medical Mission at Miraj. The plan is to train suitable Christian men as medical assistants or catechists and to send them out in company with the native evangelists to distant villages, where together they will go throughout all the villages preaching the gospel and healing the sick. The prayers of God's children are requested that His richest blessing may rest upon this new *department* and for all the work of Medical Missions, that those connected with them may be men of the Holy Ghost, and that in all their work of physical relief the one great aim may ever be kept uppermost, viz., the salvation of souls and the glory of God.

tournament prizes do not fall into other hands, will not be disregarded.

Basket-ball, also, seems to have taken a new lease of life, and now, besides our original College Team, we may boast of the proud pleasure of another, composed of certain members of the "Teachers' Training Class" and "Music Students," who have been at last prevailed upon to join the game. In addition to these we have two school teams. Our readers may gain some idea of the frequency with which the teams play, when we mention the fact that the Club has been obliged to buy a new ball. We do hope that there will be no falling off from this standard of energy towards the end of the year, and that the honour of Woodstock—both School and College—will be upheld at Jharipani, when we play Oak Grove again for the possession of the shield.

The Woodstock *Handbook*

The Early Days of Woodstock.

WOODSTOCK is largely indebted, for its existence as a School, to the efforts of some earnest Christian men who were concerned to think that, apart from the Convent which had been established in Mussoorie in 1848, there was in this station no school to which Protestants could send their daughters. Three of these were Army men: Colonels Boswell and Boyd, and Captain Alexander; while the others were Rev. William Jay, the then Chaplain of Landour, and Revs. Woodside and Herron, of the American Presbyterian Mission. It was mainly owing to the representations of these gentlemen that the Committee of the Missionary body then known as the London Society for Promoting Female Education in the East, were induced to open a School, under the management of three ladies whom they sent out to Mussoorie in 1855.

The school was originally called the Company School—a name which is still current among the coolies—and was situated at Bassett Hall, near Christ Church. At the end of the first year, Mrs. Byers, who had acted as Principal, left India; while the other two ladies, Miss Ayton and Miss Birch carried

on the school, in the second year of its existence, in the building which is now Caineville School. Miss Ayton then returned to England; Miss Birch married and opened a private school in Simla.

The next Principal was an elderly lady named Mrs. Willing, to whose Christian character one who knew her personally has paid a high tribute of praise. She arrived from England at the end of 1856, and it was during her first year—1857, the memorable Mutiny year—that the School was removed to the present site. "Woodstock," which was rented from Colonel Reilly, R. E., who owned in addition, both "Upper Woodstock" and "Woodstock Cottage."

We are told of Mrs. Willing that she gave a good part of her time to reading aloud to the girls while they did needle-work; and we realize that the life of the students was less strenuous than that of their successors! One of Mrs. Willing's colleagues was Miss Fanny Parsons who was the music-mistress; she has been described as being just the sort of lady one reads of in such books as "Pride and Prejudice." She wore the old-fashioned coal-seuttle bonnet bedecked with flowers, and skirts of ample dimensions; it is hard to conceive, however, that she could have looked a more peculiar figure than some ladies of our own day, who also revel in extremes!

In 1860 Miss Hart came out to be Principal, and Mrs. Willing returned to England. A member of the W. O. S. A., in writing of her experiences of those days, says: There were only two classes; the Principal had charge of the first, and Miss Handford taught the second; our music-mistress was Miss Doney. Our recreation hours were very dull, and, excepting that we sometimes used a skipping-rope, there were no games of any kind; the girls usually strolled about or did fancy-work." [Others since their day have employed the shining hours from 5 to 6. 30 P.M., in a similar way, but with less excuse, for *they* heard no whistle calling them to the Basket-ball Court, nor had they the option of strolling around the "Midlands" estate on a free afternoon! Editors.]

Miss Hart's sister, Miss Marion Hart, joined her in 1861, and they worked here together until 1865. Another correspondent

tells us that during this time the students numbered between fifty and sixty. The girls walked out twice a day as far as the "Baniyas'" and back. We think that there may have been a change in the Baniyas themselves since then, but the road remains much as ever, and despite the beauty of the scenery, the monotony of the walk must have been even greater than when, in later times, the walk to the "Baniyas'" on the Mussoorie side was alternated, in the evenings, by the walk to the "Baniyas'" on the Jabr Khet side, while the morning constitutional consisted of the small circle achieved by going out at one gate, and coming in by the other. Some of our readers may have, in the recesses of their memories, recollections of morning constitutions which, owing to the dilatory habits of *Moochees*, had to be taken on the Quadrangle, a place not altogether unsuitable for bedroom slippers! History repeats itself in other ways besides in the idiosyncrasies of shoemakers, and we learn, with interest, that in those days also the bad-mark system acted as a reminder and a warning; this much has come down to us:—that four bad marks incurred a punishment of an hour of walking up and down, while every additional couple of marks means a half-hour added to the stroll.

But we must return to the main story. In 1866 Woodstock was under the care of Miss Jerrom, Miss Doney and Miss Lister, but this was only for a year. The Missionary Committee then appointed as Principal an Irish lady, Miss Frere, who arrived from England in 1867. Her rule would have been a happy one but for her two sisters who joined her shortly after, and who were so unsuccessful in their management of the children that, when school should have reopened in the Spring of 1872, there were only empty benches to be seen!

Having experienced so many difficulties in the matter of arranging for a suitable staff of teachers, the Missionary Society's Committee decided to offer the school for sale, and it was then that Mr. Woodside, in India, and Dr. Kellogg, then on furlough in the United States, roused the Christian women of the Presbyterian Churches in America to secure the house and the property; the purchase was made over to the

American Presbyterian missionaries with the idea that it should be used for the benefit of their children. After consideration, however, the missionaries resolved that they would open the school to others also. Rs. 12,000 was then spent in enlarging and improving the house; and there were added the present dining-room (as far as the arch) and the Long Dormitory, which was built above the dining-room and the room that has been called in turn the Big School-room and the Study-Hall, which was built before 1872.

The school was not re-opened until March 1st, 1874, and during the three years which followed, it was conducted by ladies who had to be temporarily withdrawn from work on the plains in order to supply Woodstock. In 1874 Miss Bacon and Miss Sarah Morrison (Mrs. Thackwell) were in charge; they were followed in 1875 by Miss Anna Scott and Miss Hardie, and these were succeeded, in their turn, by Miss Pratt, who, under the direction of Rev. David Herron, of the American Presbyterian Mission in Dehra, acted as Principal in 1876. In a prospectus published during that year we find that the boarders numbered thirty-six, there being also seven day-scholars, sons of missionaries.

Thus Woodstock held on its course, through a chequered career, until the Spring of 1877, when, in response to an urgent appeal for women who would come out from America to devote themselves to this school, there arrived Mrs. E. J. Scott, accompanied by Miss Mary Fullerton; while, at the same time, Miss Anna Scott returned to Woodstock from her station on the plains, in order to assist her mother. But the story of their faithful labours belongs to another chapter.

[We hope to give, in our next number, an account of Woodstock from 1877 to 1892—the year of Mrs. Scott's death.

We also hope to be able to reproduce a portrait-group of Mrs. Scott with eight members of her Staff.

We shall be very grateful to all who will send us reminiscences of this period, for these will add greatly to the interest of the story. We shall be also much obliged if those of our readers who may find discrepancies in the account given above, will send us comments of their own, which we shall be glad to print in the next magazine. We give our sincerest thanks to Mrs. Kelso and other friends who have kindly helped in supplying information for this article.

Editors.]

of the year 1885-1886, to Rev. Frank Gillman, a missionary of the American Presbyterian Board:

Again America supplied our need of a teacher in the Art Department and sent us Miss Pratt. Perhaps in technique and in the instincts of a true artist she excelled both her predecessors, and during her four years of service succeeded in raising her department to a higher grade of excellence than it had ever attained. Mrs. Scott, herself, was neither musician nor artist, but she had a fine æsthetic sense and a thorough appreciation of the best in music and art. When some friends of Woodstock remonstrated with her for placing so much emphasis upon what they considered mere accomplishments, she replied that she looked upon the refining influences of such accomplishments as most valuable; and, in India, where young people in lonely stations were tempted to take part in many questionable amusements, it was well to have them supplied with sources of recreation that were pure and elevating rather than degrading.

It must not be supposed, however, that what are usually considered the more solid branches of a woman's education

little thought that one of her own daughters would be called upon to accompany Mrs. Scott and take a part in the work.

Mrs. Scott's husband, the Rev. J. L. Scott, was several years her senior, and had not expected to return to this country; but it was felt that he might be able to do so, if he resided at Woodstock. He could not accompany Mrs. Scott to India, but followed a few months later; and, until his death in 1880, he did a quiet but useful Christian work among the Indian employees of the establishment and the hill-men who attended his services. His kindly Christian influence was also felt in the school and among the European community, by whom he was much respected.

Mrs. Scott arrived at Woodstock on the 21st of March 1877, accompanied by her daughter, Miss Anna E. Scott, and Miss Mary Fullerton. Miss Woodham, the music-mistress, who had just arrived from England, was the only other teacher; but Miss Blake, also from England, was expected shortly. There were about thirty boarding pupils. The matron left Woodstock with Miss Pratt who had been Principal of the School until Mrs. Scott's arrival. Miss Anna Scott, with her thorough knowledge of domestic requirements, took the supervision of the household until a matron could be secured. At the same time, her sweet, trained voice and her knowledge of vocal music made her very useful in the work of the school-room, and she assisted Mrs. Scott with the correspondence. Her gentle lady-like manners and her kind thoughtfulness for others will never be forgotten by any who were thrown in contact with her.

Mrs. Scott, with her fine organising ability, soon had the school well in hand. Miss Fullerton was put in charge of the school-room, but Mrs. Scott herself taught several of the advanced classes until, in later years, she had a full corps of teachers, and the duties of her position as Principal made class-work impossible.

Miss Scanlan, the Principal of Caineville School, who had formerly been a music-mistress in Woodstock, and was very successful in the position she then held, was exceedingly kind and helpful in giving Mrs. Scott suggestions with regard to methods of

The Early Days of Woodstock, from 1877 to 1887.

The vicissitudes of life in India make it difficult to collect exact dates with regard to past events, but Miss Fullerton who came to India with Mrs. Scott and who spent ten years as a teacher at Woodstock, gives us the following recollections. Her memory has been aided somewhat by reference to letters written to her mother in America during the early years of her life at Woodstock.

When Mrs. Scott was considering the question of responding to the earnest appeal for women to come out from America, she visited Mrs. R. S. Fullerton, her closest friend during the thirteen years of her former missionary life in India. Mrs. Fullerton was then residing in Philadelphia, and was one of the Directors of the Women's Foreign Missionary Society. She knew of no one better fitted than Mrs. Scott for the Principalship of Woodstock, and strongly urged her to accept the position offered her. She

Literature Society in India. Her gentle presence and earnest Christian spirit were not without their influence in the school and we were sorry to lose her.

What shall we say of Miss Griffith who came to Woodstock from America in 1880 and remained eight or nine years; and of Miss Williamson who came in 1882 and remained as long! Their devotion to the work and the high standard of their Christian character are known to all their pupils; and the effect of their work only eternity will reveal.

Valuable aid was also given us for three years by Mrs. Barr, who afterwards joined the C. E. Z. Mission and is still engaged in work in connection with that Mission. Domestic Science, although not emphasised to the extent that it is in these days, found a place in the curriculum. Plain sewing was taught as well as fancy work, and Miss Anna Scott's cooking classes were much enjoyed by her pupils who had the privilege of feasting upon the dainties prepared by them.

Calisthenics were early introduced into the school, but they were first made a speciality by Miss Williamson, whose periodical exhibitions drew many spectators. Miss Williamson was also active in starting into new life a Literary Society which met once a week, and which had for its motto "Esse et fieri." Miss Wilson's Musical Evenings, when the lives of eminent composers were studied and some of their music analysed, were very enjoyable and profitable.

Miss Jennie Nelson, of the A. P. Mission in Lahore, while visiting the school during the summer of 1877-78 was the means of starting a monthly missionary meeting.

The main object of the School,—the building of Christian character—was always kept in view. There were daily Bible classes besides the classes on Sunday. The whole school was divided into sections assigned to different teachers as their special care. These sections met periodically for conference and prayer. To the helpfulness of these meetings, many of our old pupils have since testified.

Several changes were made in the school buildings as our pupils grew in numbers. One of the most necessary was in connection

with the sanitary arrangements which were provided for in the eastern side of the main building: the floor of the second-storey verandah, in front of the house, was raised to the level of the rooms on that floor, and the roof was also raised bringing light and air into those rooms. The tower-room was built on the western front, and alterations were made in the little room on the eastern side. The courtyard at the back of the house (our present 'quadrangle'; Ed.) was paved, and the floors of the verandahs surrounding it were raised. A part of the hill at the back of the house was dug away, and the dining-room was enlarged by throwing in an arch and building on the other side of it. A school-room was also built for the younger pupils and, above it and the dining-room, were added teachers' rooms, music-rooms, etc. Above these were dormitories for the older girls. Another building was added, on the east side, to what was then the cook-house, so as to provide a box-room, with various improvements, (at present, the Boys' Dormitory; Ed.) and an isolating-ward for infectious cases. It would be impossible in this article, to mention all the minor improvements; but they were many.

A red-letter day in the history of the school was the visit of the Duke and Duchess of Connaught when they were in India, but of that we may make mention in a later article.

Many of the readers of this article know already how much the success of Mrs. Scott's undertakings depended upon the unstinted and unwearied devotion of the writer herself, who, while others came and went, remained at her post for ten successive years, as Mrs. Scott's right hand; and when, during the latter's furlough in America, Miss Anna Scott took her mother's place, Miss Fullerton still acted as chief adviser. Although her direct connection with Woodstock ceased at the end of 1886, yet her interest in all that concerns it has never slackened, one proof of which is seen in the readiness with which she so kindly undertook to write the above account of its history, for our paper. Those of us who have had the privilege of being her pupils, or who were members of

her 'section,' much appreciate her unflinching interest in us, and feel that we cannot speak too warmly of the help and stimulus which her example has been to us.

In response to our request that students of Mrs. Scott's day would send us reminiscences of their own school-life, we were asked by one friend to weave the following into the sketch that was to be written, but we have decided to add it separately. She says: "I remember how Mrs. Scott used to say: 'We do not educate our girls for the *world*, but for the *Home*,'" and also, "Once when asked by a visitor to what she attributed the success and rapid growth of the school, she thought a moment, and then our Grand Old Lady replied: 'I have *praying Teachers*.'"

[Our attention has been drawn to two discrepancies in the article on Woodstock in our last number. The school was established in 1854, where 'Caineville' School now stands, and was *then* removed to Bassett Hall for a year, before the present site was bought. Editors.]

W. O. S. A.

Motto: "In Union is Strength"

Since July there has been very little time to spare in trying to increase our membership, but the following six names have been recently added.

Associate Members:

- MRS. CLARKE, (Miss Minnie Old) Lahore.
 COOPER, MRS., F. (Mabel Byrne) 14 Devon Rd. Bedford, England.
 DAVIES, MRS., (Violet Mayes) Sukkur, Sindh.
 HINDMARSH, NELLIE Nursing Staff, Presidency General Hospital, Calcutta.
 PORTER, MRS., E. L. (Winifred Lambert) U.P. Mission, Rawalpindi.
 SHAW, MRS., (Gertrude Dixon) 14 Chapel Road, Hastings, Calcutta.

Change of Address.

- Irene Basten, Isabella Thoburn College, Lucknow.
 Mrs. C.B. Barrie, (Lizzie Fairley) Bhatinda, Panjab.

- Mrs. Beck, 79 Cantonments, Cawnpore.
 Mrs. B. Butcher, (Helen Miller) c/o Dr. T.B. Butcher, Basti, U.P.
 Maud Blaker, c/o R. Locke Esq., Kudsia Gardens, Delhi.
 Etta Dunne, 97 Downs Rd. Lower Clapton, London N. E.
 Mrs. Stanley Harriss, (Ethel Larmour) Naini Tal.
 May Hyder, c/o Grindlay and Co., 54 Parliament Str., London.
 Mrs. F. W. Martin, } Sat Tal, Bhim Tal P.O.,
 Mrs. Nunn, } U.P.
 Violet and May Phillips, Rampore State.
 Irene Waller Senior, Nursing Staff, Civil Hospital, Karachi.
 Hazel Twells, c/o Mrs. Ethridge, 8 Javiton Street, Gordon Sq., London W. C.
 Alice Wiseman, Oak Grove Girls' School, Mussoorie.

ANNOUNCEMENTS.

Births.—At Kidderpore, Calcutta, on March 29th, *Malcolm Keith Lancaster*, the son of Mrs. Donald McLeod (Doris Lancaster).

At Monghyr, in February last the son of Mrs. H. Taylor (Edith Walker).

At Allahabad, on October 3rd, *Cynthia Ellen*, the daughter of Mrs. Nicholson. (Mary Diamantopoulos).

At Chakrata, on September 25th, *Francis Janvier*, the son of Mrs. Hallaran, (Mary Newton).

Death.—Kathleen Chew passed away at the European Cottage Hospital, Mussoorie, on July 12th. We offer our affectionate sympathy to her sorrowing sister. We would also remember, with sympathy, Mrs. Whitlow and her sister, Miss Elsie Bolst, Mrs. O'Connor and her sister, Miss Annie Statham, who have been called to part with their mothers; also Mrs. Gordon, Misses May and Maud Powell, and other members of their family, who have recently sustained the loss of the late Alfred Powell, Esq.

Marriages.—At Barisal, E.B., on July 1st, *Miss Lois Jewson*, daughter of the Rev. Arthur Jewson, Baptist Mission, Calcutta, to Carleton Smith, Esq. D.D.S., Calcutta.

R U L E S

CONCERNING GRADES AND SALARIES OF NATIVE PREACHERS.

*Adopted by the Lodiana and the Furrukhabad Missions, November 1888.
At Umballa city.*

I. The native Preachers hereafter employed by the Mission shall be of four classes:—

- a. Catechists.
- b. Candidates for Licensure.
- c. Licentiates.
- d. Ordained Ministers.

II. Catechists are to be engaged by the Mission only on being recommended by Presbytery.

III. Candidates for Licensure shall, when approved by Presbytery, be sent to the Theological Seminary of the Synod of India. Those failing to obtain a certificate of graduation, certifying to ability, character and conduct of the candidate, shall be dropped from the list of candidates supported by the Mission; those obtaining such certificate shall appear before Presbytery with a view to licensure as soon after graduation as possible.

IV. The pay of Catechists shall not exceed that of candidates for licensure.

V. The pay of candidates for licensure shall be of the nature of a stipend, which for the unmarried shall be Rs. 8 per month, and for the married Rs. 12. Free quarters shall be provided, and an allowance of Re. 1 for each child.

VI. The pay of Licentiates and Ordained Ministers shall be Rs. 14 per month for unmarried men, and Rs. 22 for married. There shall be an allowance of Rs. 2 per month for each child under ten years of age, Rs. 3 for each child over ten and under eighteen, if not married or employed before; and for married men house-rent not exceeding Rs. 3 per month, and no allowance for house-rent for single men.

VII. Ordained Ministers and Licentiates who have passed the F. A. Examination of an approved University, and an examination by Presbytery on the following books and subjects:—

- a. The books of the Old and New Testaments, doctrinally and historically, showing a knowledge of the text of Scripture,
- b. General and Special Introduction to the Old and New Testaments,
- c. Church Government,
- d. Hodge's Systematic Theology, or an equivalent,
- e. Church History,
- f. Homiletics,
- g. Ability to read and write a vernacular of the N. W. P. or Punjab.

h. Knowledge of the Hindoo and Mohomedan controversy, shall receive the following salary—Rs. 40 per month if single, Rs. 55 if married,—children under ten years Rs. 3 per month; children over ten and under eighteen Rs. 5, if not married or employed before; and house-rent not exceeding Rs. 8.

VIII. Ordained Ministers or Licentiates, graduates of an English, American or Indian College approved by the Mission, on passing an examination on the books and subjects mentioned in Section VII, a higher standard being required, and also on the Greek exegesis of the Gospels and the Epistle to the Romans, shall receive, when unmarried Rs. 80 per month, married Rs. 110, for each child under ten years of age Rs. 3, for each child over ten and under eighteen Rs. 8, if not married or employed before; and house-rent up to Rs. 20 per month for married men, and Rs. 10 for unmarried.

IX. Widowers having children shall receive the same as unmarried men, and allowances for children and house-rent.

X. No extra allowanees shall be given to the wives of Preachers who may do work as Bible women.

XI. No Government Pensioner shall be employed under these rules. Such cases must be decided separately and individually.

WANTED: 16 MEN.



AN APPEAL

*From the AMERICAN PRESBYTERIAN
MISSION IN WESTERN INDIA.*



A GOSAVI, OR HOLY MAN.

नांवाचे हे गुरु होती गळोगळीं,
तारणाची किल्ली एका हातीं.

These self-appointed religious teachers frequent every alley, the key of salvation is in the hand of One alone.

WE have, in the Bombay Presidency, a great and needy field, and if only our Board will send us men, a vast new section to the south is to be taken up.

To fight Hinduism and Mohammedanism among four million people we have a mere picket-guard of about forty missionaries, nearly two-thirds of whom are women.

In the United States you have one minister to every four hundred persons. Here we have one ordained man to every four hundred thousand souls. How can we reach them? Should we have in a population equal to the whole of Scotland only ten Protestant Ministers?

We have about a thousand children left by famine to educate. Is this work worth while? The Rev. Dr. Chas. Cuthbert Hall has said, "The most encouraging feature of mission work I have seen in India is the Orphanages and Christian Boarding Schools." We need teachers for these children. We need men to preach in churches, in markets, by the roadside and by sick beds. We need teachers for theological classes. We need physicians. We need women to visit in Hindu and Mohammedan houses.

In a hundred villages Christians need to be instructed and strengthened as Paul strengthened the churches.

At the recent semi-centennial of the arrival of the first missionaries in Kolhapur, nearly nine hundred Christians assembled in a grove near the city,—fruit after many days.

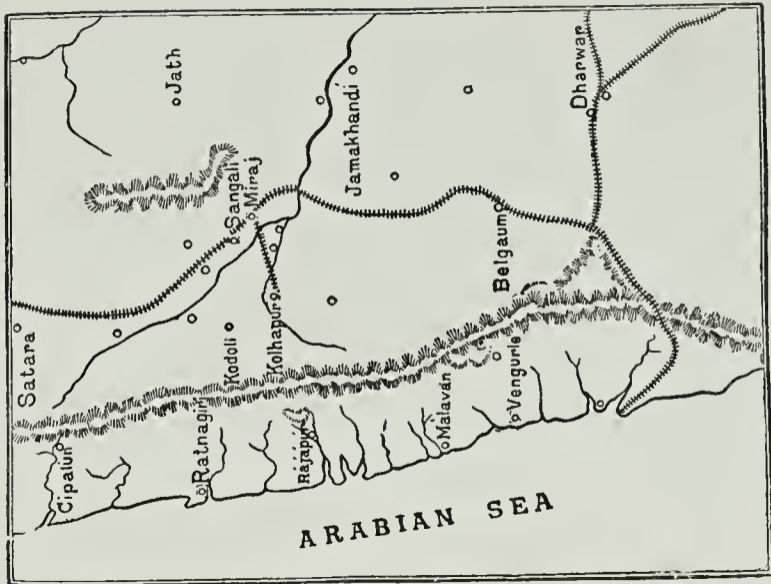
There are still scores of towns untouched by the Gospel. The great mass of the people is neglected though open doors are on every side. Is it too much to ask for one missionary to each fifty thousand of the population? Even at that meagre estimate, with our present force placed to greatest advantage we should require eighty more missionaries. We ask the church to send us these re-inforcements; sixteen each year for the next five years.

Is life at home too strenuous for a man to stop to listen to this urgent call for helpers?

Is it nothing to you that men are starving for the Bread that you might give to them? Men are lost in sin and idolatry. You know the way. Will you not tell them?

“Who is the wise man that may understand this? and who is he to whom the mouth of Jehovah hath spoken that he may declare it.”

Jer. 9: 12.



ARABIAN SEA

Kealy, John and after personal
investigation follows.
Rev. J. P. Graham, Vicar, St. John's,
No. 24, St. George's Hill, Albany, Ind.
Nov. 18th, 1861. Speer 1861. J. W. D. J.

October last, and we then decided to return them with suggestions for improving the east elevation and south facade. Mr. Tata has submitted a fresh design for this elevation which is an improvement and which we think may be accepted. It is generally in line with the design of other buildings with the same frontage. We recommend that in approving of the plans and specifications the Board should intimate to Mr. Tata that the design for the arcades in front of the garden space, contained in this plot on the North, remains to be furnished in the terms of his Architect's letter of the 31st October 1890 which he should be asked to confirm; that the designs are in all respects subject to Municipal approval under the Municipal Regulations but that the proximity of the servants' quarters to the cook rooms is an objectionable feature in the internal arrangements, and that the alleys for servants' quarters appears to be very inadequate.

WELLINGTON LINES PLOTS.

We have considered (1) the request of Mr. R. D. Tata to be allowed to transfer his right to the lease of Plot No. 6 to Mr. J. N. Tata who agrees to accept it on the same terms and conditions as before; (2) report by the Engineer, submitting plans and specifications of the buildings to be erected on Plots Nos. 5 and 6, by Mr. J. N. Tata. The Engineer has made some suggestions in regard to the design of the buildings, and Mr. Tata's Architect sees no difficulty in complying therewith. We recommend that the transfer of the right to lease of Plot No. 6, as asked for, and the designs of the buildings, subject to the suggestions made by the Engineer be approved.

Resolution.—The proposal of the Land Committee to notify the various properties to be acquired for the purposes of the first Nagpada scheme is approved. The consideration of the other items should be deferred, pending the circulation of the Report.

THE TRUST AND THE CORPORATION.

Considered papers underling circular No. 3, dated 3rd January 1900 on Paper No. 888 of the 19th December 1899, from the President, Municipal Corporation, forwarding for transmission to Government, Letter No. 9380 of same date explaining why the Corporation are unable to make any representation in respect of schemes No. V and VI.

Read the following Memo, by the chairman dated 1st January 1900:—
The question raised has reference simply to the extent and nature of the information to be supplied to the Corporation in relation to Improvement and Street Schemes at the time they are notified. The Board have confined themselves to supplying the information as required by the Act, whereas the Corporation claims to be furnished, in addition with detailed estimates of cost and information as to how the estimates have been calculated.

The directions in the Act are clear and explicit. In relation to Reclamation Schemes the particulars to be made available for inspection are to include "full estimates of the cost and anticipated profits" whereas in relation to Improvement and Street Schemes the particulars of the schemes to be furnished do not include such information.

That the Legislature made this distinction deliberately is clear from the fact that at the second reading of the Bill an amendment to the effect that the Board should be required to furnish full estimates of the cost in notifying Improvement and Street Schemes was rejected.

The claim of the Corporation is thus one that the Legislature in passing the Act deliberately disallowed.

As to the expediency of supplying detailed information as to the estimates, the Board are in no doubt. They have formed and acted on the opinion that all information, from which the data for the valuation of properties can be correctly guessed at, should be kept strictly confidential and private. They are in this respect supported by the opinion expressed in the Legislative Council which led to the rejection of the amendment, which would have obliged them to disclose such information, and also by the universal practice in Great Britain in similar cases. The information placed before the Corporation and the public, in relation to the schemes notified by the Board, is, for example, exactly the same as the information placed before the London County Council and the public in relation to the great Strand-Holborn Improvement Scheme, except that the schedules published by the Board are fuller and more complete.

The Board have ascertained that in the bills and Estimates of expenses, deposited in applying for Parliamentary powers, only gross figures of cost are mentioned, and witness under cross-examination before Committee refuse to give details, and their refusal is invariably upheld by the Committee. In the case of the Glasgow and Birmingham Improvement Schemes the Schedules of property to be acquired give a reference to the number of the plots on the plan (not the assessment numbers) and the names of owners and lessees only, and no information as to area or rateable value.

In Glasgow, in the case of Parliamentary Estimates, the details are kept in the custody of responsible officials, and are not disclosed even to the chairman of the Committee in charge of the Bill.

These facts are mentioned, because there appears to be considerable misapprehension as to what the home practice is.

One other point in the letter appears to call for notice. It is to be remarked that the schemes have been undertaken by the trust on approximate estimates only and before the surveys were completed. It may be pointed out that the schemes have been notified only and not in any sense yet "undertaken," and it appears to be overlooked that as explained in the speech of the Hon'ble Sir Charles O'Halloran in the discussion in the Legislative Council on the amendments already referred to:—

"It is perfectly clear from the Bill that at the Notification the scheme will be incomplete. It is only after the Board have heard what various people have had to say about it, after they have received the views of the Corporation and of interested parties that they will submit it to Government with complete plans and estimates."

Read minutes of the trustees thereon. The chairman observed that it is his desire to inform the Corporation, as fully as his duty to the Board allows in respect of any of the schemes notified. But there are two important reservations. The first is the disclosure of any details of the estimates of the cost of acquisition of properties in respect of schemes, at the time of their notification, and the second is the disclosure of the possible intentions of the Board prior to his notification of schemes. It is apparent that these reservations are absolutely necessary and that this has been repeatedly affirmed by the Board.

The present papers refer to the first of these points. The remarks submitted in his note that he proposed should be made, in forwarding the letter to Government, are a simple recital of the actual facts which cannot be controverted, and embody no expression of mere opinion on his part. In view of this such a statement would be a help to a clear understanding.

The following resolution was then agreed to, Mr. D. E. Wychard's being:—
Resolution.—The letter from the President, Bombay Municipal Corporation No. 9380, dated 19th December 1899, should be forwarded to Government with remarks in the terms of the chairman's memo, dated 1st January 1900.

THE FAMINE IN INDIA.
VIEWS OF THE VICEROY.
GOVERNMENT POLICY OF RELIEF.

At Friday's meeting of the Imperial Legislative Council in Calcutta, the Hon. Mr. Ibbetson said:—

At the last meeting of this Council which was held at Simla, the Hon. Mr. Ilwaz made a statement regarding the probable character and extent of the famine which was then threatening large portions of the country, and the measures which were being taken to combat it. That statement was based on the information supplied by several local Governments and Political Officers concerning the situation as it stood on the 15th of September. At that time the failure of the autumn crops was not fully determined, while much depended in Southern India on a cool northeast monsoon in November, and in Central and Upper India on early abundant winter rains. These uncertainties in the situation were allowed due weight in the statement while the Governor-General in Council was not without hope that the fortunes of the year might turn. He recognized that if the northeast monsoon should fail in the south or the cold weather months in Central and Upper India should pass without rain, the area of distress would be enlarged and the estimate and expenditure on relief operations largely exceeded.

THE WINTER RAINS HOLD OFF.

The normal time for the winter rains as now passed by and his Excellency in Council thinks it well to review the position to place before the public a revised estimate of the extent of the severity of the drought and the probable cost of relief operations. Unfortunately, every factor that was doubtful in the situation as it presented itself in October has in the event turned out unfavorably. On the East Coast the northeast monsoon in November and December which are termed the northeast monsoon, but in reality attend the withdrawal of the monsoon current from the Bay of Bengal failed to a very great extent. Elsewhere throughout India abnormally high dry temperatures and the scorching sun were accompanied by the absence of the usual dew at night, while the cold weather has been extraordinarily rainless, in so much that only during the last few days have there been any signs of the usual winter showers. These conditions have still further injured the autumn crops in the contracted area and diminished the prospects of a spring harvest, and have thereby greatly enlarged the affected area and have intensified the distress and increased the demand for relief in the tracts that were originally affected. In the forecast presented to this Council last October the several provinces and the Native States of India were divided into three large groups. In the first group were placed those areas which were considered to afford no cause for anxiety. The second group comprised those provinces, districts, or States where the prospects were poor, though a marked failure of crops or general distress was not anticipated. The third group comprised those seriously affected areas in which scarcity or famine conditions either existed or were to be expected.

THE PRESENT OUTLOOK.

It will now be convenient to show how the unfavourable circumstances already mentioned have modified their grouping or affected the agricultural outlook in the several groups. In the first group were placed the whole of Bengal and Burma, and a greater portion of the North-Western Provinces and Oudh. Of these thickly populated areas it was said that the rain crops were good or fair, and the prospects of the cold weather crops promising. To them were added the province of Madras and the Mysore State where the rains had fallen most abundantly and the canal-protected areas of Sind and the South-West Punjab. This group remains, on the whole, substantially unchanged. The rice crop of Burma and Bengal has fully realized expectations, and constitutes a great reserve of food for the rest of India. The North-Western Provinces and Oudh have successfully sown their winter crops, which have greatly benefited from rain the past week. In Madras and Mysore the abrupt disappearance of the monsoon was a great disappointment. The harvest will be indifferent over large areas, but except perhaps in a few places, no distress requiring relief is anticipated. In the irrigated or inundated tracts of Sind and the South-West Punjab the crops will be somewhat short owing to the contracted area of inundation by the Indus and its tributaries, due to a diminished volume of water in the canals, but the shortness will be comparatively small. These tracts will, as in former years, yield food in excess of local requirements, and will profit from the misfortunes of their neighbours. Broadly speaking therefore, the October forecast remains good as regards the first three groups.

BOMBAY DISTRICTS.

The same, however, cannot be said of the second group. In it were placed the South Malabar and the South Deccan districts, the Bombay Presidency (a large part of the Nizam's Dominions, and the Central India Agency. A greater part of these areas must now be transferred to the third, or famine-stricken group. The second group as defined in October last included also the western half of the North-Western Provinces the Northern Sahyadran districts, and the Punjab. The failure of the winter rains has been very injurious to these tracts, but owing to the exceptional facilities for irrigation which many of them enjoy, to the full demand for labour of all kinds and to the general popularity of the people, relief measures on an extensive scale will probably not be required, though the failure of crops has been serious in the Punjab as a whole, the autumn harvest of 1899 was the worst on record for many years while the present spring harvest on unirrigated land occupies little more than half the area sown in either of the last two years. The third, or famine-stricken group has been enlarged by an addition to it of large areas in the Bombay Presidency, and much of Central India. Moreover, in halves originally comprised in this group the famine conditions have been greatly intensified by the extraordinary duration and intensity of the drought. The failure of the crops and the destruction of crops resistant to the distress are far greater than Government at first was reason to anticipate. In the Bombay Presidency there is no one district with the single exception of Coimbatore, in which it will not be necessary to relieve distress at the expense of the State. There is no previous record of extensive a total failure of crops in the Central Provinces. The Chief Commissioner reports that a failure so severe and wide spread has never been experienced before. The rice crop, which is the mainstay of the western portion of these Provinces, is more or less lost than in 1899. Millions in the southern districts have fared little better.

THE COLD WEATHER CROPS.

In the west and north will probably be worse than those of 1897. In the fertile Berar the cotton crop has been almost wholly lost. All other crops have practically failed entirely. No such calamity has ever before befallen this part of India. Similarly throughout Rajasthan, the South-East Punjab, and the western half of the States of Central India the present drought is without a parallel in the extent of its intensity. In a large portion of the area affected, it follows close upon a famine of a great severity. It is accompanied by an unprecedented scarcity of fodder and water. There seems reason to fear that in many places, to quote the words of the Bombay Government, "distress has reached, or will reach a higher stratum of society than has ever been affected before since the country came under British rule." In October last the famine or a was estimated to comprise an area of 100,000 square miles in British territory with a population of 15 millions, and about 25,000 square miles in native territory, with a population also of about 15 millions. The revised estimates now show the famine area in the British territory as not less than 140,000 square miles with a population of 32 millions. In a further area of about 100,000 square miles with a population of about 24 millions, scarcity and distress prevail in a sufficiently general character to require the opening of test work and other preliminary measures in the Famine Codes. In a further area of about 65,000 square miles, with a population of about 10 millions, scarcity exists which may hereafter require relief, though at present there is no general distress. In the native territories the famine areas including tracts where conditions of severe scarcity, approximating to famine prevail, may be approximately put at 230,000 square miles, with a population of 27 millions. The actual distress or the famine area in the native territories may be roughly taken to be about 150,000 or 160,000 square miles with a population of about 18 millions. The aggregate famine area in British India and the Native States will thus be about 300,000 square miles with a population of 40 millions. There is a further area of about 175,000 square miles with a population of 21 millions, in which more or less general scarcity and distress prevail, where relief is already being given in a tentative form, or will probably have to be given before the advent of the next monsoon. Thus the area and population affected by the drought is larger both in British territory and the Native States than was anticipated in October last.

THE RELIEF BILL.

The cost of famine relief in British India within the current financial year will also correspondingly exceed the estimate of one and a half crores of rupees, which was then tentatively adopted. The direct outlay on the famine relief up to the 31st of March may not be put at less than three to four crores of rupees for the ensuing financial year. It is not thought advisable to estimate the time that temporary estimate of the Government expenditure which will fall on the Native States. It is heavy and it falls at a time when the ordinary sources of revenue are very injuriously affected. The Governor-General in Council has assisted a number of States in Rajasthan, Kutchiwar, and elsewhere by loans for relief expenditure and for general purposes of administration, while in Central India his Highness the Maharajah of Gwalior has given similar assistance. With this financial aid his

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CENTRAL KHILAFAT COMMITTEE

THE DELHI RESOLUTIONS

DELHI, 18TH OCTOBER.

The Secretary of the Central Khilafat Committee has issued to the Press the following full text of the resolutions passed at yesterday's and to-day's sittings of the Committee. Out of 200 members on the roll, 72 attended the meeting which was held in the house of Hakim Ajmal Khan. Yesterday's meeting commenced at 12 noon and adjourned at 8 p. m., while to-day's sitting lasted from 9 o'clock to 1.30 p. m. Another sitting, which was arranged for to-night, has been postponed owing to the indisposition of Hakim Ajmal Khan and several other prominent members. The Committee will meet again at 9 o'clock to-morrow morning.

The resolutions passed are as follows:—

(1) This meeting of the Central Khilafat Committee congratulates Ghazi Mustapha Kemal Pasha and the Nationalist Turks (may God grant them more triumphs) on their unparalleled victories, and is convinced that these victories are the promises of a brilliant future for Islam and useful to the future of Asia.

This meeting further assures Ghazi Mustapha Kemal Pasha of the sword of Islam and the true friendship of Asia until all his demands are conceded to his satisfaction. The hearty and practical sympathies of Indian Mussalmans will always be with him.

(2) This meeting of the Central Khilafat Committee resolves that, in commemoration of the Turkish victories, Ghazi Mustapha Kemal Pasha be presented with a special sword and the Nationalist Turks with two aeroplanes on behalf of United India and further decides that these presents be offered by an All India deputation, which should proceed to Angora for this purpose.

Before the passing of this resolution, the Secretary in reply to questions asked by members, announced that the cost of the aeroplanes would be £ 16,000 each. The Secretary of Agra Provincial Committee also announced that on behalf of his province his Committee would present a third aeroplane costing approximately Rs. 3,00,000.

(3) In view of the present Turkish situation this meeting of the Central Khilafat Committee resolves that an Angora Legion composed of lovers of the Khilafat be organised and further appeals to the country in general and Mussalmans in particular to join this important movement as a sacred national and religious duty.

Whereas it is essential, on the basis of Islamic injunctions and traditions that the Jazirat-al-Arah should be entirely free from non-Moslem control, direct or indirect; and whereas therefore the united struggle of the Mussalmans of the world is to continue until Mesopotamia, Palestine, the Hedjaz, Yaman and Syria are completely made free, and whereas the Treaty concluded by Great Britain with the so-called Government of Iraq is absolutely unacceptable to Mussalmans, inasmuch as Indian Moslems believe that, notwithstanding the verbal removal of the mandate, Mesopotamia will not be free from British interference; this meeting of the Central Khilafat Committee of India hereby desires to declare that the present unrest among the Mussalmans of the world and their effort to remove these non-Moslem influences shall continue until the aforesaid object is satisfactorily achieved.

THE PIONEER. - SUNI

women and children by their own people. Lieutenant-Colonel A. E. J. Lister, late honorary surgeon to the Viceroy of India urged the importance of skilled women doctors and Sir Michael O'Dwyer, former Lieutenant-Governor of the Punjab, said he could testify that the College was doing an incalculable service in India. Some people sneered at foreign missions, but his experience was that they did an immense amount of good both directly and indirectly, and this was particularly the case in regard to this medical mission.

Heavily anticipated as the mode for next year.



Medical Training of Indian Women.

Sir Patrick Fagan presided at the annual meeting of the Women's Christian Medical College, Ludhiana, Punjab, held at Lady Llangattock's residence, South Lodge, Rutland-gate. It was reported that there had been an increase in the number of students in every department of the College, and success had been attained in the various examinations. Some £2,000 more is needed to enable the proposed sisters' and nurses' quarters to be built, which would increase the accommodation at the College buildings for twenty or thirty more medical students. The Chairman said the College was making its influence felt throughout the Indian continent and it helped to meet one of the most vital necessities of Indian social life—the medical treatment of India's

Some opinions on the letter addressed to Dr. Robert E. Speer by four Indian members of the Allahabad Presbytery on the question of the Relation of the Mission to the Church.

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The Rev. R. B. Douglas, U. F. C. Mission, Bombay.

"Many thanks for sending me a copy of your letter to Dr. Speer and the Joint Letter. I am very much interested. The lines which are suggested in your statement (Appendix A) and in Dr. Ewing's note (Appendix B) are those on which the United Free Church Mission is moving. Our Foreign Mission Committee in Edinburgh a few years ago requested the Mission Councils in India to consider the question of the relations of the Mission to the Indian Church and Indian workers, and as a result proposals which embody the principles you advocate have been submitted to the Foreign Mission Committee by the Nagpur and the Western India Mission Councils of our Church. The object of these proposals is to transfer to the Presbyteries of the Indian Church a gradually increasing amount of the work at present carried in by the Councils. To begin with, it is proposed to hand over certain definite sections of the work, along with the fund received from Scotland for their maintenance. The work thus transferred will be under complete control of the Presbyteries, working through Executive Boards. The Missionaries in charge of the transferred work are already members of the Presbyteries, and will be members of the Executive Boards, along with other members appointed by the Presbyteries, and others elected by congregations which contribute to the funds of the Board; but when the Board is in a position to appoint its own workers to the superintendence of the work, these will become the members of the Board, under rules which the Board will formulate.

I believe this is the line on which a solution of the problem of Mission and Church in India will be found. It secures co-operation between Indian and European (or American) workers on the basis of complete equality of status; and while the work will become increasingly that of the Indian Church, with a consequent stimulus to Indian initiative and generosity, the financial aid of the Western Churches will still be maintained as long as it is needed.

The statement which you have drawn up impresses me as a very convincing one, and I have no doubt it will be generously responded to."

The Rev. H. L. Wiley, A. P. Mission, Ratnagiri.

"I have just read your letter to Dr. Speer in the Indian Standard.

I agree for the most part with the letter in fact with all the letter, but one or two statements may be little too sweeping. But as reformers usually have to use superlatives, I do not take exception to them. I have been advocating in our Presbytery and Mission this closer relationship, but have got nowhere, for lack of a scheme that is acceptable to many on both sides. I am ready to admit Indians as full members of the Mission, or to turn over the management of any or all work, financially and otherwise, to the Presbytery, or have joint management of Presbytery and Mission—anything to get together."

Dr. S. K. Dutta, Y. M. C. A., Calcutta.

"Many thanks for sending me a copy of your letter to Dr. Speer. I thoroughly agree with you."

The Rev. J. Bittmann, Danish Mission, Madras.

"I have read with great interest the letter sent to Dr. Speer and the correspondence attached to it. I believe you are pointing out the only lines that can be of any use, if God's work is to prosper here in India. And if we are not willing to follow your lead, we the European Missionaries had better go home. The crux of the question is, it seems to me, that Indians must as a matter of course not as a matter of grace be admitted into full fellowship and status with the foreign Missionaries in all matters. If that is not clearly recognized and carried out, the other changes will be of very little use. I, of course, am speaking of Indians with the necessary qualifications, we are in our Mission just now fighting for this principle and I trust we shall succeed."

The Rev. N. H. Tubbs, C. M. S., Calcutta.

"Thank you so much for sending me a copy of your printed letter to Dr. Speer. It is an admirable statement and I earnestly hope and pray that not only your Mission but all Missions in India will face the present serious situation fearlessly and *without delay*. The most urgent need in Indian Christianity today is to make Christian work in all its departments Church-centric instead of Mission-centric."

The Rev. J. N. Farquhar, D. Lit., Y. M. C. A., Oxford.

"I read the other day the letter to Dr. Speer signed by yourself and three other Indian Presbyterians. The document is so moderate, so sane, and so wise in its proposals that I want to write and tell you and your friends that I strongly agree with it. God grant that the letter may prove really powerful in convincing the American leaders."

The Harvest Field.

"Some members of the Presbyterian Mission, Allahabad, have forwarded to us some documents that have been sent by them to the Secretary of the Board in America, in which they plead for a closer bond between the mission and the church. They put their case temperately and wisely, and doubtless their object will be gained. The tendency everywhere is to make the church the centre of all Christian work, and as quickly as suitable men are forthcoming to accept and bear responsibility, the burden of administration will be placed upon them. The time is approaching in many old established missions when the church will be the main thing and the missions subsidiary. For this foreigner and Indian must unite cordially and heartily."

C. M. S. Policy in the United Provinces (as printed in the Lucknow Diocesan Chronicle for October 1920).

"That the Committee earnestly hope that the visit of the delegation which they propose sending to India will be an opportunity for careful consultation regarding the development of the Indian Church life and organization. In the meantime they are mindful of the fact that the purpose for which the Church Council system was inaugurated was to prepare the way towards ultimate diocesan organization.

Now that a Constitution has been adopted for the Lucknow Diocese the Committee hesitate about perpetuating the definitely Society aspect of the Indian Church Council by appointing a new Chairman. Rather they prefer to settle I. C. C. merged into the Indian Church section of the diocesan organization and thus making its full contribution to it. The I. C. C. can still, if it so desires, retain its separate entity therein as a "District Council," a second "District Council" being naturally furnished out of the S. P. G. Congregations. In such case each District Council would obtain its Chairman according to the rules and regulations of the diocesan Constitution. The Committee desire to assure the I. C. C. that such entry in the larger life of the Diocese will in no way imperil endowments or other Trust funds intended for the use either of I. C. C. or of individual pastorates within it, since all such funds must necessarily be administered in accordance with the terms of the Trusts which control their use.

That the Committee clearly recognise that the work of a foreign Mission in India is not to build up a body of Indian Christians subservient to the standards and practices of the Church which sent it forth, but rather, having planted the one catholic and apostolic Church, to leave it the fullest freedom for developing its own local presentment of the grace and truth of Jesus Christ

It follows that so soon as the Church has taken root in the new soil, and long before it has grown strong enough to dispense altogether with the help of the foreigner, its members must be deeply interested not only in the direction of activities for which they can themselves take full responsibility but also in all work which the foreign Mission undertakes on their behalf. *Accordingly where, "Church" and "Mission" are at work side by side it is of the utmost importance not only that the direction of definitely Church matters should be preponderantly Indian but also that the Indian Church should have a growing share in the control of agencies still carried on by the foreign Mission.*

Exactly to what degree this principle can already be applied with advantage in the work of the Mission is a matter upon which the Committee hope to obtain fresh light through the delegation which they hope to be able to send to India at an early date. In the meantime they wish to give immediate expression to the principle in the United Provinces; and as an avowedly interim measure they invite to seats on the Allahabad Corresponding Committee four men to be selected by the Indian section of the Diocesan Council two of whom shall be clergymen and two laymen.

Indian Christian Movement back to Hinduism

The daily papers sometimes contain news item concerning Christians who are turning back to Hinduism, and renouncing Christianity. As an example of this, we refer to the notice in the *Tribune* (Lahore), March 3, 1932, that in Ahmedabad, on February 28th, 1932, two hundred Indian Christians renounced the Christian faith, and became Hindus.

If these reports be true, then one is led to speculate on why Christians are turning back to Hinduism. We would suggest the following reasons as contributing to such a movement :

1. Today many Missionaries are giving their entire time and strength, and expending enormous sums of money given by Mission Boards abroad, to run Christian Colleges that are working chiefly for the benefit, or say rather for the aggrandizement of the upper classes. On the other hand, the local Missionary in charge of a district finds it impossible to provide **even bare necessities** of reading and writing materials for a village teacher to carry on primary classes for poor Christian children.

2. When the urgent needs of a village Christian School are presented that the Mission may obtain help for them, oftentimes the answer is given that we must be patient and endure these things, and that we should talk of spiritual things and **not worry over troubles in this life**. In answer to this, we would ask, was it a spiritual service for certain Missionaries to write biographies of certain leaders as strict Hindus, and compare them favourably with Christ?

3. From the very beginning of Christian history, according to the great Founder of Christianity, it has been the custom for believers to be baptized, upon confession of their Christian faith, and upon their inclusion in the Church of Christ. On the other hand, many Christian leaders have implied that "Mahatma Gandhi is the most exemplary Christian". But he has never confessed himself a Christian, so far as we know; nor has he been baptised, nor has he joined the Christian Church. Rather Mahatma Gandhi's position is as he once said in an address delivered before the Missionaries of Calcutta, "*I must tell you in all humility that Hinduism as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagwat-Gita and Upanishads that I miss even in the Sermon on the Mount.....*". So in claiming Mahatma Gandhi for a Christian, these Christian leaders are overthrowing and disregarding the plain commands of the Master Christ, and the practice of the Christian Church from Apostolic times. Since Jesus Himself identified Himself with the new Movement toward the Kingdom of God, ^{by baptism} how can one who has never been baptized be claimed as a Christian?

4. In the *Satiyarth-Parkash*, chapter 13, there are **about 130 questions raised against the Church of Christ**, and for more than 50 years Aryans have been putting these questions to Christian workers in general, and to the village elders in particular, who, because the long-needed comprehensive treatise in answer to the *Satiyarth-Parkash* is not yet written, are often put to shame and are unable to satisfactorily answer these questions. Would it not be a great service to the Founder of Christianity, if one of the leading authorities in Christian religion such as the Rev. author of the great work "*Christ of Every Road*" would publish an authoritative book answering in the Light of Jesus Christ these questions which the Aryas have propounded for controversy with the Christians all over the world?

5. Certain Christian Missionaries of today who have confined their work to the upper classes, and who have written much in extolling Hindu orthodoxy, have found a warm response not only in the hearts of the Indian aristocracy, but also in the minds of many an eminent Christian leader. We would refer the reader to the following words worthy of notice as contained in para 2, on page 184 of the Christian book entitled "*Children of the Light in India*" by Mrs. A. Parker: "Mr. Andrews, through much adverse criticism, has won through to an ever deepening respect among Missionaries, as well as winning an unique place in the love and admiration of Indians, by his whole-hearted co-operation for her uplift". But one may ask the question, how has Mr. Andrews co-operated with India, and in what measure has he co-operated for her uplift? We would reply, he has done things for high caste India, **but for the poor and oppressed we are at a loss to know what he has done.**

Has he ever lifted his voice to emancipate Indian women from these millenniums of bondage? A Western who knows full well the evils of child marriage, did he rise up a mighty leader to champion the law against child marriage? A Christian who worships the Lord and Saviour Jesus Christ Who taught men to regard one another as brothers, did he ever show himself a champion and deliverer of the Depressed Classes? Acquainted full well with the evils of many Hindu customs, **has he ever used his immense prestige and influence to accomplish much desired and sorely-needed social reforms in India?** Where, then, one may ask, are the mighty wonders referred to in the above quotation, as accomplished for India by this Missionary, **not for a small number of the educated high castes, but for teeming millions of the masses living in the 700,000 villages of India, who properly represent the real India?**

6. Many Missionaries of today are expending enormous sums of money given by Mission Boards abroad, to give university degree education to the fortunate children of the wealthy upper classes—many of which could well afford to pay Rs. 60--70 monthly for securing private tuition; while on the other hand, we see only a few Missionaries, with possibly so many *curries* to spend upon the education of the less fortunate Christian children. On the one hand, we see well-equipped laboratories, large libraries, lecture-halls, spacious dormitories, and splendid play-grounds for the Non-Christian high caste students; while on the other hand, there is **not even enough to put a poor thatched hut**, or to provide **bare necessities for a village teacher** to carry on classes for the training of poor village Christians. It seems that the attention given to this work by early Missionaries has (today in many quarters) been lost.

7. The friends of the Master Christ were mostly from among the poor and needy. Nowadays many Missionaries who are out here in India ostensibly to preach Christ, are found to be friends and associates solely of the rich, the money-lenders, the bankers, lawyers, landlords, overlooking the poor "disinherited of the earth" whom they came to serve.

But we hereby take courage to write these lines in appreciation of the great magnanimous work which some Missionaries are still doing in India, who follow in the foot-steps of their Lord Jesus Christ in seeking to serve the poor, despised and afflicted souls.

8. The number of Christian periodicals that appear in India is comparatively small. Yet these papers emphasize more often than not the spiritual side alone, and **very often leave untouched the none the less important social, moral, intellectual and economic problems of their poor Christian community.** Indeed, the poor village Christians are greatly in need of help,

uplift, and instruction. Since they have been the first comers to the Church of Christ, their claim is all the stronger, and their urgent needs should receive a greater share of attention at the hands of a good shepherd.

9. In several quarters the question has been raised as to whether the Christian minority in India should have joint electorates with the *powerful majorities. We submit that competition fair and free can only be among those equal or nearly equal. Where the *majorities in India have wonderful abundance of wealth, power, influence, education, and landed property; the Indian Christian community as a whole has nothing.

Some Christian leaders have recently surprised their poor brethren by publishing their views that they as Christians are in favour of joint electorates, thinking that this would promote national unity. Outwardly this seems to contain a measure of truth, but under the present state of things, it is far from the fact. **By simply going in for "Joint Electorates," the divided parties will not unite.** In order to lead the poor depressed classes from darkness to light, from ignorance to knowledge, from fear and superstition to the worship of the true and living God (the Heavenly Father of us all), the true servants of Him Who made Himself poorest for the sake of the poor, should certainly care to preserve and safeguard the poor minorities from being lost in the great sea of the *powerful majorities.

Let us not forget the Divine injunction that Missionaries are His Lamps; and **Lamps are not for sunny rooms, but for dark places of the earth.** Again, if ten men were at work in lifting up the light end of a big beam, and only one poor man be hard struggling at the heavier end; can you imagine a true servant of the Master taking the side of "ten men" against the one poor man? But actually it is now being done, and very often so.

It is true that poor village Christians have as yet few means to express themselves politically, but still there must be some special provision to safeguard their vital interests. The foreign Missionaries as well as few rich Christians may not be so much affected by the joint electorates; for the power and control is already much in their hands. Only the poor will suffer.

10. Realizing that, on one side, they are very often being left out in the cold; and that, on the other hand, they are being thrown at the tender mercies of prejudiced majorities; disappointed village Christians are sometimes (as we learn from newspapers) turning back to Hinduism. And yet for some Christian papers to go so far as **to say that there is a movement towards Christ among educated men and women of India, is nothing short of a mere dream of easy-going Missionaries.**

If such educated Indians were really as near to Christ and Christianity as is sometimes indicated in Christian papers and circles, then certainly the friendly Indians would, without the least delay, have interviewed Mahatma Gandhi when he proclaimed his proposal of asking Missionaries to withdraw from India unless they ceased all work of proselytizing. The fact that none of the educated Indians rose to protest against this pronouncement and plead for their Missionary friends, is eloquent enough in its testimony of the real attitude of educated India towards Christ and the Church of Christ.

* Just as Mr. Wiser has related in his recent book "*Behind Mud Walls*," the poor village Christians are still too much in the fear and power of the high castes **Too often they are afraid to proclaim themselves as Christians**, for fear of being driven from the village and deprived of their only means of livelihood which almost everywhere depends on the tender mercies of high castes.

Similarly, in the *Nur-i-Afshan* (Weekly Organ of the A. P. Mission, Punjab, Lahore), for December 4, 1931, Mr. M. K. Khan has written an article telling of **the strange difficulties which confront one who professes Christianity, in finding a house in the Mohemmadan or Hindu Mohallas.**

In the spread of Christian knowledge, we believe there will be greater joy and peace to all alike, while in its opposition there will be greater misery, trouble, and oppression for the poor and weak. The Spirit of Christ, when made manifest in human hearts, will incline us to be humane to our fellow creatures, and thus, ultimately, end war, exploitation, injustice and cruelty.

11. Another reason why village Christians are sometimes turning away from Christianity seems to be that wealthy Christians have been very often indifferent to, and have practically lost interest in, the welfare of their poor Christian brethren, and do not care to associate with them. Besides, those who have risen from the outcastes *via* Christianity to posts of influence & importance, **are found to be almost always ashamed of their origin**, and seek in every way possible to conceal it.

We believe that the high castes generally treat poor Christians the same as they do the Depressed Classes in Hinduism. This is largely because the Indian Christians are largely won from the outcastes, and as yet most of them have not risen much above their former level, in many parts of India. We, therefore, as members of the Depressed Classes Sabha, beg to submit that **we are socially, economically, intellectually, and politically in the same conditions as the poor Christian community in India**. In their development is our development, economically, socially, politically & spiritually, as a majority of Christians are still closely akin to the Depressed Classes from whence they come.

Bhagat Ram, Vice-President,
The Audi Depressed Classes Sabha,
Ferozepore Cantt. (Punjab).

Submitted for favor of publication in *The Presbyterian Magazine, New York.*

THE MEANS TO FILL THE NEED.

A Village Teachers' Training School located in the very heart of the Mass Movement Area of our field in Sangli and run in connection with the Sangli Industrial School of our Mission. One missionary devoting about one third of his time to this school and one Indian teacher, partly trained, form the staff of the school together with such teachers of the Industrial School who can be worked into the grade part of the school.

Twenty seven students form the student body. They come from every section of the Mass Movement Area of our field. A few of them are second generation Christians but almost all are recent converts from Hinduism and all, except one, from the Mang caste. One is the son of a wandering holy man. These twenty seven men were selected out of about eighty applicants for admission. Out this number five are in the Normal School and the others are still in the primary grades. Some of them when they came could not write or read a word but now, after two months, they are studying in the third grade or second standard.

The school boasts of two dormitories. One is a grass hut, six feet high, ten feet wide and fifty feet long, divided into six rooms, one for each of six families. The building is plastered on the outside and inside with cow dung. The second dormitory consists of two rooms, each twelve by twelve, in the Agricultural Building. These rooms are occupied by the unmarried men and the men who have left their baby wives in their respective villages with their parents or friends.

The curriculum is divided into three sections. The students in the primary, the first and the second grades spend all their time in trying to complete these grades as soon as possible. The students in the third and fourth grades study in their respective grades in the morning and attend the Normal School classes in the afternoon. The students who are in the Normal School do their practice teaching in the lower grades in the morning, under careful supervision, and attend the Normal classes in the afternoon. The classes in the Normal School are Bible, Special Methods in Bible Teaching Methods in lower grades, Child Psychology School Management, Indian Music and some trade.

What will the results be? By March 1921 there will be nine young men ready

to go out into as many districts to do the work that missionaries never will be able to do. Every year from eight to ten men will go from the school into this most important work in the villages.

Our Ideal is to have a man who is a real teacher, a real leader and a real Christian in every village where there are Christians or enquirers. Also, we want a number of men whom we can send out at a moment's notice into villages where there seems to be a desire among the people to enter a new and fuller life or, expressed in other words, to have men ready to grasp any opportunity that shows itself and **that immediately** so that later we may not have to say, "Oh, that we had been able to enter into that and that village when there was an opportunity."

THE POST-WAR CONFERENCE.

A good letter was recently received from Mr. Wilson at Wooster, Ohio, which is of general interest.:-

"Now about the Post War Conference. I have written pretty fully in my report to the Mission which was sent to Wright. Most of it would hardly be of value for the W. I. N. but I restate a few things and something new.

One thing with which I was impressed was that the old compartment system, in which the Board and each Mission dealt only with each other, is passing away. The establishment of the China and India Councils has already done much toward bringing the missions of these lands into touch with others of their own country. Now the Post War Conference brings all lands together to the great profit of all. I hope our mission will help on the era of consultation by sending copies of our minutes to all the other twenty six missions connected with our Board and asking for theirs in return. Especially this year do we need to know what other missions say about the findings of the Conference.

The findings will be sent out as soon as printed. They were made up by committees and then submitted to the conference. I shall not attempt to comment on them in detail as I have no copy of them as finally adopted.

The conference was a very useful institution but might be made much more useful. Let the names of the delegates and the program of the conference be in the hands of each delegate several weeks before the conference opens instead of a day or two before,

Let all requests from the missions and missionaries be put into the hands of each delegate before the conference, instead of not at all; let the first business of the conference be a social evening to get the delegates acquainted with each other; let findings of all the committees be printed and put into the hands of the delegates as fast as they are made, instead of piling up an indigestible mass for the last tired hours of the conference; let time enough be taken to carefully consider the findings, remembering that quality is of more value than quantity and that there is a limit to the amount of good work of this kind which the average human machine is capable of turning out in a day; let it be kept in mind first and last that what is wanted is the carefully considered opinions of the conference, assisted by its committees, and not the opinions of the committees endorsed with more or less care by the conference—let these things be done and the value of the product of the conference will be considerably increased

Mrs. Wilson joins me in kindest regards"

The following fine abstract of the proceedings were kindly contributed by Mrs Richardson who wrote from Iowa where they had recently met and dined with the relatives of Mrs Napp.

"Those were halcyon days of inestimable privilege, those days of the first Post-War Conference held at Princeton in June, 1920; days when Board officers and members, representatives from twenty seven missions, and others, met together in prayer in business, and socially, with but one aim—the coming of His Kingdom in the hearts of men at home and abroad. Those were days when one had a world-wide vision and felt the narrowness of one's outlook on life when one saw the power of Christ to use life, money and talents in the uttermost places of the earth. One was reminded of one's own field Mission Meeting, the conference consisting, as most missions do, of every type of speaker and listener imaginable.

One could but marvel at (1) the thoroughness of detail in the program presented, (2) at the appointed committees, (composed of representatives from different missions on each day's program) who studied and investigated their allotted subject, bringing in their own findings and (3) at the findings

of the wisest of the wise, which so invariably coincided with the Board's Manual. Emphasis was laid on the advisory position of the missionary with the Indian Church and that the latter become self-propagating, self-governing and self-supporting; that the supreme thought in missionary and Indian life be to bring men to Christ, that this fundamental be never lost sight of in any place of missionary effort, that it be so pre-eminent in every missionary life that the Indian Church could never mistake the end, what ever the means.

Christ Jesus instituted a world conflict and wherever it is being waged there is trouble, there is chaos, at home as abroad; one must keep alive to the growing life of a great forward advancing conflict.

It was amusing to find missionaries resent any criticism on methods of infallible Board Secretaries; it was amusing to find zealous representatives of small fields jealous of China and India and compelled to silence in the presence of requests from the lands having Missions and Councils; it was pathetic to find minority committees and individuals ask for legislation on details that belonged to their Missions. One could but feel that Western India might be worse than it is. It was interesting and educative to hear of union carried on successfully, and unsuccessfully. Some argued that we could pay too high a price in truth, fundamentals and evangelistic faith for union, that premature union always ended in disruption; that it takes big, broad-minded Christians to ensure success in union work. Then there were those who argued for union as a principle of efficiency, rejecting it as a principle of economy for union invariably costs more financially while it pays in efficiency. One Secretary urged union. He said, "No denomination sees all of Christ, in Him dwelleth all fulness and we cannot and do not see all fulness until we unite."

The women present were anxious to have equal qualifications and requirements for all women; that there be not the old distinction between married and single women - that requirements being fulfilled re language examinations and Mission duties, - all women be allowed to vote. Generosity was the order of the Finance day as you must gather from the Findings. Not one voice was raised to the question "Is the present scale of salary adequate?" One could not fail to see Dr. Alexander's joy and the smooth, unfurrowed brows of Secretaries when there was no clamorous demand.

India's great mass movements place it in Class II (Board's future policy) where responsiveness is most manifest. All felt that Indians are losing faith in their own religions and advancing to Christianity. Is the church equal to the emergency?

History of the American Presbyterian Mission in Western India

Chapter VI.

First Years under the Presbyterian Board.

A RIVAL MISSION.

In 1869, shortly before Mr. Wilder went on furlough, Dr. Douglass, Bishop of Bombay, visited their schools in Kolhapur. There were a girl's school with 50 pupils and three boys' schools with 100 pupils. The Bishop was pleased with the work being done. In fact, he was so well pleased that a few months after the departure of the Wilders he sent three missionaries of the S. P. G. Society to occupy Kolhapur as a mission station.

On his return, Mr. Wilder at once protested to Dr. Douglas, but to no avail. In his letter, in reply to Mr. Wilder's protest, Dr. Douglas contended that Mr. Wilder had never occupied Kolhapur as a Mission station. The contention was about as valid as it would be to contend that Miraj station has never been occupied during the thirty years that work has been carried on in that station, because there are few or no indigenous Christians.

The Presbyterian Board in New York, protested in strong terms to the secretary of the S.P.G. Society in London, asking the S.P.G. Society to withdraw from Kolhapur, but to all protests, the Society, the Bishop and the missionaries turned deaf ears. The correspondence continued for four years and is found in a pamphlet issued by the Mission. It ended with more or less bad feeling, but with the S.P.G. Society remaining, to be the source of much trouble among the new converts, for many years. In 1872 Baizuba, the only elder of the Kolhapur church, was influenced by the S.P.G. workers to leave the Presbyterian Church and Mission and to enter the employment of that society. After much correspondence and bad feeling, Baizuba returned to his church and work.

Rev. G. W. Seiler joined the Mission December 19, 1870. A high school was started shortly after Mr. Seiler's arrival

and Mr. Seiler was made the Principal. It began with fifty boys in attendance, but as the boys were unwilling to attend daily chapel, the first year closed with an enrollment of 14.

Rev. and Mrs. W. P. Barker, Rev. and Mrs. J. J. Hull, Rev. J. P. Graham and Miss M. Bonnell joined the Mission Dec. 3, 1871. Mr and Mrs. Barker had come to India in 1853 under the American Board and had served two terms at Ahmednagar. Mr. Graham and Miss Bonnell were married shortly after their arrival.

Immediately after Mr. Barker's arrival, he and Mr. Seiler visited Ratnagiri, and recommended that Ratnagiri be opened as a station.

(Chapter VI, to be continued.)

THE CHILD WIFE.

A sketch of Indian child life founded on fact.

Part I

"Kon ahe?" ("Who is it?") called the Baisaheb (white lady) for the tenth time in three minutes and always in the middle of a column of figures she was trying to add. The Baisaheb was not good at adding figures.

"Good-morning," said a boyish voice in Indian-English, "May I come in?"

"Yes, come in." He was immaculately clad in a simple white dothar (draped trousers), white pahiran (shirt worn outside the trousers) and brown cotton coat. He held his tiny black velvet cap in his hands and eyed it as he spoke almost tremulously.

"The Baisaheb is very busy. I should not disturb, perhaps?"

"You're from the High School?" This was very evident for one seldom saw such a frank, open face except in a Christian boy.

"Yes Sir..... Madam, I beg pardon. Sixth standard English," (Junior year).

"You speak very good English." She sighed a bit wishing her sixth standard girls could be persuaded to use English with such temerity. "What is your name?"

"Shantwan Ravaji Obol."

"Ah! Prita's brother?"

"Yes, Sir..... Madam, I beg pardon"

"Today isn't visiting day. Was there some reason why you wish to see her?"

"I er..... er didn't come about her.

She is well?" This was merely to gain time while he mustered his courage for his real errand. The Baisaheb noticed his difficulty and tried to make it easier for him.

"Yes, Prita is well and a great help to me. She is a good student, too. We hope to send her to the Kindergarten Training School next year. She is anxious to go. What did you want to say, Shantwan?"

"There is a poor widow over in the Maharwada (out caste section of the town) and ..." he faltered again.

"Yes?"

"Her name is Chimabai. You know her, yes?"

"I don't think so. Is she out of work?"

"N- n- no She cooks for Narayanrao Master. But she has four children. The oldest is seven and I want you to take her into the school."

"If she lives in the Maharwada why doesn't she go to Keshevra's school?"

"She has to help her mother work and mind the younger ones. But if you take her into the boarding (dormitory)....."

"I can't take her, Shantwan. We have ten more girls now than there is room for and some of the money has stopped coming from America, too."

The boy's face fell and he fingered his cap more strenuously, gazing intently at glossy surface. Silence prevailed for a long minute. Then the Principal began gathering up her papers preparatory to shutting up the office for it was long past noon and the sun was beating fiercely down on the iron roofed schoolhouse. There was in her movements, an air of gentle finality which was not lost upon Shantwan. He turned away sadly. Then an idea struck him and he turned abruptly—

"May I carry them to the bungalow, Miss J.?" he asked.

"Oh, thank you, Shantwan. I was wondering how I could possibly manage them all with my bicycle, too." She extracted it from the vines of the verandah as she spoke. They walked along in silence for a minute - then it was her turn for the idea.

"What relation is this Chimabai to you, Shantwan?" If he had been a shade or two lighter his chocolate face would have been suffused at the question. As it was, his embarrassment was quite evident.

"She is my er er stepmother, sassoo, you know." He resorted to the Marathi word, seeming to realize that the English one was not quite correct.

A shadow passed over the white woman's face. She had been in India many years but still the tragedy of child-marriage haunted her.

"How old did you say the girl was?" she asked gently.

"Seven. We were married six years ago. The Principal Saheb tried to stop the marriage but the girl's father was living then. There was a good dowry and my father was in debt on account of my sister's marriage."

"What sister? Not Prita?"

"Yes, Sir..... Madam, I beg pardon." They had reached the bungalow by this time and entered the cool depths, closing out the heat behind them. The boy looked around him nervously, feeling that he must be out of place in these sacred precincts. He placed the books and papers on her desk hurriedly and turned toward the door.

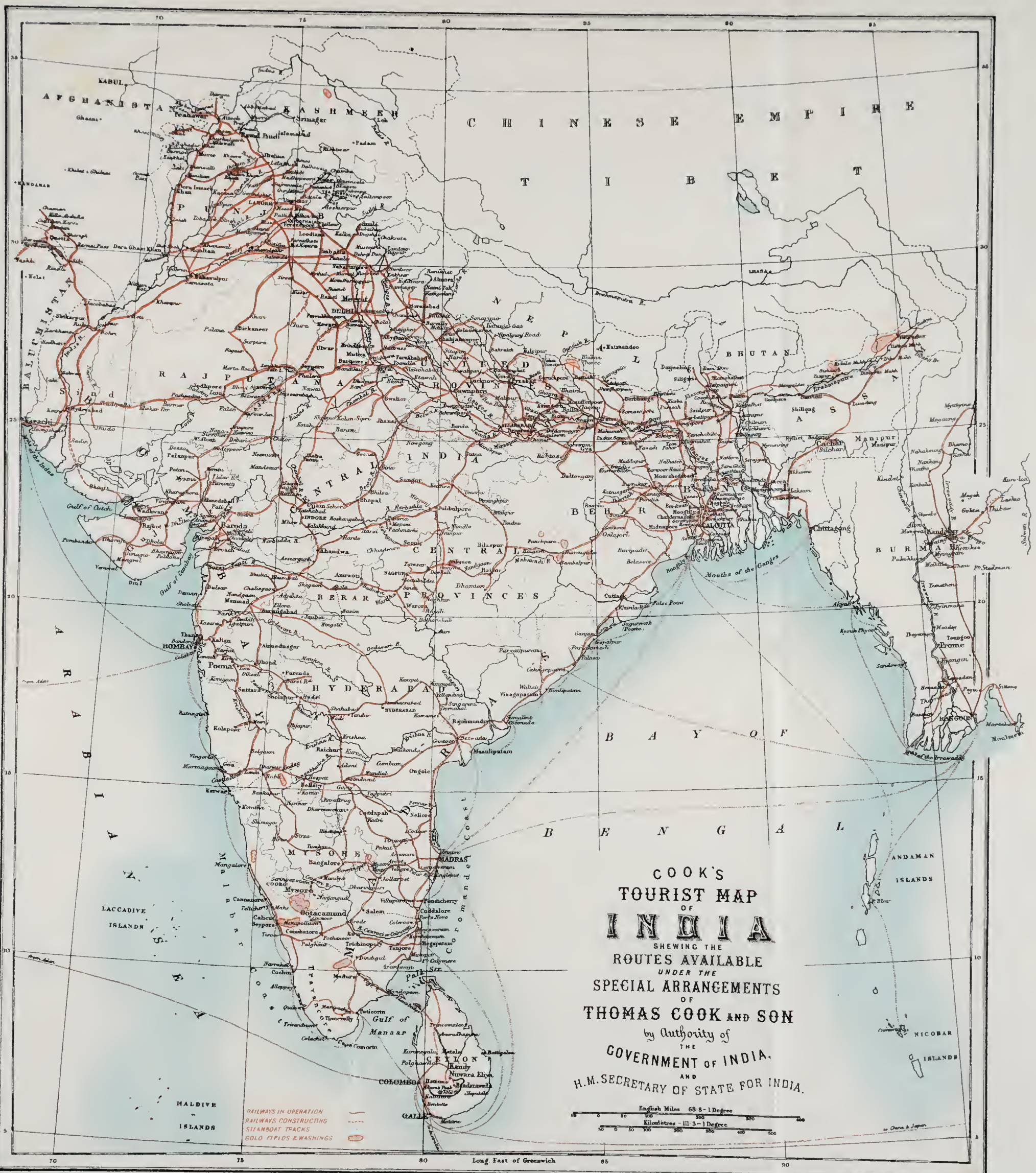
(To be continued)

EDITOR'S CHAIR.

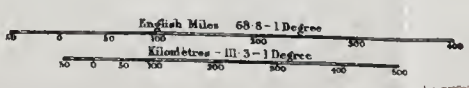
It is a pleasure to welcome Mrs. Wright as a contributor to Western India Notes of the first story we have published - though there may have been stories in the previous existence of the Notes under Mrs. Ferris' able management. "The Child Wife" is an etching from life; a story, but by no means fiction. It deals with a tragedy in Indian life with which Mrs. Wright, in her missionary home, has perforce been familiar since childhood. W. I. N. thanks her for her willingness to help.

The letters re Post-War Conference have come as anticipated and W. I. N. thankfully acknowledges its indebtedness to Mrs. Richardson and Mr. Wilson. While both speak in warmest terms of the excellent features of the Conference, Mr. Wilson characteristically offers certain suggestions for future conferences. These appear to be sensible and valuable and, we doubt not will be recognized as such by our good friend, Dr. White, who was, we believe, the officer in charge of the complicated mechanism of the Conference. We await the Report of the Conference with interest.

Regret must be felt by all that even at this date - the middle of September, no mention has been made to the Mission of the appointments of new missionaries to this field. Names have, it is true, been mentioned during the past year, but we suppose



COOK'S
 TOURIST MAP
 OF
INDIA
 SHOWING THE
 ROUTES AVAILABLE
 UNDER THE
 SPECIAL ARRANGEMENTS
 OF
THOMAS COOK AND SON
 by Authority of
 THE
GOVERNMENT OF INDIA,
 AND
 H.M. SECRETARY OF STATE FOR INDIA.



RAILWAYS IN OPERATION
 RAILWAYS CONSTRUCTING
 STEAMBOAT TRACKS
 GOLD FIELDS & WASHINGS

From: Federal Council of Churches,
Washington Office, 937 Woodward Bldg.,
Washington, D. C.
Arthur E. Hungerford

Released Saturday, July 25, P. M.
To be delivered July 25 at 11 A. M.

Chautauqua, N. Y., July 25--Mentally armed against the West the peoples of the East have confidence in their spiritual strength and are prepared to oppose the strongest nations of the world for the sake of their rights even if in the struggle they have to dig their own graves.

This is the way John Jesudason Cornelius, a British Indian and professor of philosophy at Lucknow University, answered the question "Is Asia a Menace to World Peace?" at the closing session of the Conference on International Relations From the Christian Point of View under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches.

While the West has sought the conquest of physical nature, lands and peoples, he explained, the East has developed a spiritual civilization non-aggressive in character. For this reason, he asserted, the West has under its control 47,000,000 out of the 53,000,000 square miles of the habitable earth, and the white man dominates the peoples, the commerce and the economics of the world.

Deprecating that Australia with 2,000,000 square miles and one-fiftieth of the population of India, keeps out the colored races and that this is the policy of the white race everywhere, he declared that this "dog in the manger" attitude has caused "a very grave situation" and calls for "a fair international adjustment of territory so that the crowded populations of the East may find an outlet somewhere."

Telling of the commercial exploitation of Africa and Asia in the name of civilization he spoke of the opium evil in China as follows:

"The recent opium conference was a failure! Why could not the American delegates with the admirable resolution do anything, when Chinese delegates were standing pleading that the most drastic steps be taken to suppress this awful curse on the life of her people? It was because of commercial interests. England's treasury must be filled with pounds of gold and China must pay it in pounds of human flesh! Who can estimate both China's moral and financial losses resulting from the encroachments of these self-appointed God's servants of civilization?"

"Extra-territoriality and concessions are due to commercial greed and passion for the use of force in getting the commercial advantages desired. The weaker peoples have been captured by fraud, craft and brute force and on their own soil have been made hewers of wood and drawers of water by these heartless exploiters."

"When we think of the menace to world peace," he continued, "we do not in any way think of the acts of the West as endangering the peace of the world. We blame it on the yellow peril or China with her internal troubles, or India,

"We are living in the most interesting period in the history of the world; not so interesting because of the inventions to meet human needs, but because of the new state of mind, a new attitude in the so-called weaker races of the world. This new mental state is a challenge to the thinking Christians of the West."

When the world is made a paradise for the white man to live in he is happy but when the colored peoples of the world begin to feel that even in their own home

they are made slaves by the white man, who pretends to be God's messenger of good will, peace and civilization, and begin to assert themselves, at that very moment they become perils and they are a menace to world peace. The time has come for a new code of morals in international relations. Are the stronger nations going over to be selfish, grabbing everything they can get? Has not the time come for Christian men everywhere to think of the inalienable rights of men other than their own?

"The new mental state of the weaker races is a state of distrust in the stronger races and a confidence in their own spiritual strength. They are now prepared to oppose the strongest nations for the sake of their rights, even if in the struggle they have to dig their own graves. They now demand that the right of their states be respected.

"The East has certainly lost confidence in the West. Now it demands that it be given the chance of bearing its own burden.

"When President Coolidge made known the idea of calling a conference to consider ways and means of surrendering extra-territoriality Great Britain viewed the situation with a good deal of misgiving. She said this was not the time and if it was done now the prestige of Western nations would be lost. At present there is not much prestige for Great Britain or any other nation of the West to lose. The question of such Western prestige is now a matter of the past.

"The World War showed up the hollowness of Western civilization and its greed and passion to crush commercial rivals in the fight for world markets. The greatest question the thinking Christians of the West have to face is the question of how to disarm the East, which has now mentally armed itself against the West.

"When such things have been done in the name of civilization is it any wonder that the peoples of the Orient, after suffering for many decades unspeakable misery and humiliation, are now working for an Asiatic compact to rid themselves of such debasing domination?

"America, of all the Western nations, has held a high place in the minds of the Oriental peoples. Her turning over the indemnity fund for the education of the Chinese students, her idealism which initiated the League of Nations, her generosity in giving lavishly for philanthropic purpose, these and many other noble qualities have captured their imagination and admiration. During the last decade or less, however, she has begun to show signs of isolation from world politics and too much concern about her own material prosperity.

"There is no other nation at the present time ^{advantageously} so situated for the controlling of world politics as America. With the new changes in the mental attitude of weaker races of the world and with their rising national consciousness, there has come to be an increasing demand that they be given the chance and the right to determine their own destinies.

"Will America realize her opportunity and responsibility for bringing about a new world order by emancipating these weaker races from slavery, or will she join hands with the exploiters of mankind in an Anglo-Saxon compact?

"Let us not be led away by the crafty politicians. Let us think of a human pact or a compact of all races, a compact, not of English-speaking peoples, but compact of all races speaking the human language of love." (END)